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Mr. Speer



Gupkar Road, SRINAGAR.
KASHMIR.

8th September, 1918.

Dear Dr. Speer,

I received recently a copy of the first draft of a report on "The Spiritual Preparation of the Missionary", prepared by a Committee of which you are the Chairman, and it has occurred to me to send you a copy of my reply and re-actions thereto since the mails between India and America are so uncertain and one may get through if the other is lost. In many ways this seems to me the most important of all the splendid reports the Board of Missionary Preparation has been sending out and I rejoiced to see that you had been made the Chairman, for I know that under your direction a report worthy of the subject and in the highest degree valuable will ultimately appear.

While writing I am also enclosing a copy of the brief Quarterly Report which I am sending to the International Committee since two of the stories of my Indian friends are partly concerned with Professor Samuels-Lal of Forman College who is one of the most earnest and effective personal workers I have been privileged to meet. Now that he is back in India all signs point to our having a splendid winter of united effort in the work among the students, which will bear abundant fruit for the Kingdom of God. We shall have a splendid ally or rather, leader, in Carter Speers, whose life has been quite transformed by the experience through which he has passed in losing his fiancée of a month, Miss Constance Smith, my wife's dearest friend and one of the rarest Christian characters and soul-winners I have ever known.

I really should not have written the above paragraph in the first person plural as I hardly hope to be in Lahore for more than a few weeks during the winter. I am going to Mesopotamia in October for several months of lecture and evangelistic work in the various Army centres and after my return I shall probably link up again with Frank Buchman and Sherry Day, and later with Sherwood Eddy, in their campaign from which we are hoping and praying for so much.

I am also enclosing a copy of a part of a letter to a Hartford paper regarding the present political situation in India which may interest you although you have so many sources of accurate information through missionary channels that it is easier for you to keep oriented than for most of us provincial-minded Americans. This certainly is a wonderful hour in which to be alive, especially when one's life can be lived here in the East, which is moving forward at such an accelerated pace. Great Britain never showed herself wiser than in her present decision to give to India a far larger measure of self-Government than she has enjoyed hitherto. It seems to me you must be about due for another visit to India which certainly could not come at a more interesting juncture. I remember Dr. Bovaird told me last year that you had asked him to accompany you on your forthcoming visit to India so that I know your thoughts are now turning in this direction.

I was delightfully surprised the other day to receive a letter from Joe Cook, written at Miraj, where he is tarrying on his way to Persia with the Commission of which he is a member. I am hoping that it may be possible to connect with him before we both leave the country.

Paul Harrison of Arabia and I were speaking the other day about your Y.M.C.A. address in New York which was so severely criticised in some quarters and we agreed not only in our appreciation of your position and your courage but also in our feeling that we hardly deserve to win this war if our attitude as a nation is one of pharisaical self-conceit, on the one hand, or a bitter hatred toward our enemies on the other. That we are going to win there seems to be happily no question and the great problem then will be to prevent those evils against which we have been fighting, as incarnate in the German system, from attacking our own body politic from the inside as they certainly threaten to do. It will take all of the Christian leadership that we possess to keep us off the rocks and steer the old ship onward into the larger, higher life ~~and~~ international fraternity to which the future beckons. *In any case* Certainly the war has been kind to us in some directions, pre-eminently in enabling us to get rid of the liquor traffic; let us hope, for good and all.

Professor Siraj ud Din of Lahore, who I remember contributed some helpful paragraphs to your "Light of the World" some years ago, is spending a month in our summer home here and we are having some interesting experiences with the Sufis of this city where there are a large number of them. We are engaged in translating a number of Sufi hymns and also in collaborating upon a book, relating to Indian Sufism, for one of the Series which Dr. Farquhar is editing. The Professor's own father was a Sufi and in his days as a Muhammadan he was greatly helped by their attitude in contrast to that of orthodox Islam and I believe he has a great mission, interpreting in their mutual relationships Muhammadan and Christian mysticism, which at some points ~~are drawn~~ *are drawn* brought so close together. I am increasingly convinced that it is in this direction that our most hopeful approach to the Muhammadan world lies and here, in India, perhaps more than anywhere else, that door is ajar and may be opened and entered. We are just sending the translation of a favourite Sufi hymn to the Moslem World, which will to some extent illustrate my meaning and belief.

Thank you for your good letter of some time back. It is always a joy and inspiration to hear from you but it passes my comprehension how you are able to keep ahead of your correspondence with all of the other work you have to do. With kind regards,

Yours very sincerely

H. A. Walter

Robert E. Speer, D.D.,

C/o Presbyterian Board of Foreign Missions,
156, Fifth Avenue, New York City.

P.S. I am also enclosing a copy of an account written by my wife of the recent Moslem Ladies' Conference in Lahore, which may interest you.

Copy to Dr. Shun.
RECEIVED

NOV 12 1918

Good
Mr. Speer

Cupkar Road, SRINAGAR.
KASHMIR.

7th September, 1918.

Dear Dr. Saunders,

Your letter of June 19th, enclosing the first draft of the report on The Spiritual Preparation and Life of the Missionary, and an outline of a future report on "Intellectual, Social and Practical Life of the Missionary", reached me about ten days ago. You asked that my reply reach New York City before September 1st, if possible. Evidently you do not yet realise the time it takes in these war days for mail to travel from America to India and back. I fear it is too late now for anything I may send to be of use and I have not, therefore, gone into the matter as thoroughly as I might otherwise do. I am, however, enclosing an outline of such a report as I would be inclined to write on this subject. I wrote most of it before reading the report of the Committee in order that I might not be biased by its approach and treatment. On reading the report afterward I found that there was much in it that I had not covered and I think there may be some points in my outline that will suggest additions, or at least added points of emphasis, in the Committee's report. It seems best simply to give you my outline as it is without trying to weave it into the other report as you are a better judge than I of what points ought to be added or emphasized.

I doubt if it would be of use for me to try to criticise the Committee's report in detail. It is certainly a fine piece of work and promises to be exceedingly useful and helpful when the final revision has been made in the light of the criticisms that may be expected.

Speaking generally, it struck me as a series of meaty quotations from the letters of missionaries not very well assimilated into the lofty passages on the Spiritual Life ^{with} which they were interspersed. Those passages to some extent read like one of Dr. Speer's magnificent addresses on The Christian Life applicable to everybody and perhaps not applying with quite sufficient definiteness to the situation of the missionary. I am thinking especially of the section of the report between pages 27-41. ^{With} regard to the earlier part of the report my feeling is that ^{it is} better not to ^{omit} neglect such long and somewhat heterogeneous quotations from letters of many missionaries but rather to seek to sift from those letters the essential material and then to assimilate it into a few passages under carefully selected, appropriate headings. As it is now there seems to be a good deal of confusion and repetition as the same ideas are given again and again in slightly different settings. On page 22 comes the main section on the missionaries' difficulties, but we have already had a section dealing with them, beginning with page 10, and even before that some of them have been mentioned. In at least three different places the problem of spiritual relationships among missionaries is mentioned, before the passage beginning on page 14, where it is supposed to be dealt with. One would say that what is given on

on page 13 about preparation to meet the conditions on the field would naturally come under the head of spiritual qualifications beginning on page 27. So one might mention other particulars in which there is a lack of effective co-ordination. I would like to see further emphasis given to VII.2, regarding the close relation that ought early to be established between the Board and the candidate. One would say that every Board ought, if possible, to have a secretary, a big, human, friendly, contagious spirit, able to enter sympathetically and helpfully into the lives and problems of others whose primary task should be ^{the} sustaining of friendly relations with prospective missionaries and missionaries on furlough in order to help them in their difficulties as well as to help the Board by coming to know intimately these men and women and their problems which he would be able sympathetically to interpret.

I do not understand why there is no section on the place of spiritual preparation in the missionary training schools that are rapidly springing up. It seems to me that the tendency there as elsewhere is to ~~include~~ ^{neglect} the spiritual emphasis while laying the greatest stress on the necessity of proper intellectual preparation whereas the former is certainly the more important and fundamental and deserves to receive great attention in the schools to which the prospective missionary goes for special study.

I wish too that the report could stress the importance of the missionary being both before he leaves home and after he reaches the field a true winner of souls. This is barely mentioned in the introductory section and it has not, I think, received the attention that it should, particularly in view of the revelations that have come through the work of men like Frank Buchman, of which I have been privileged to see something for myself in Japan, China and India. It has led me to feel ^{that} this whole subject of spiritual preparation has not received sufficient attention and I therefore welcome this report and trust that when it is receiving the best thought of all those whose contributions are needed and have been sought, it will prove of inestimable value to the missionary, to the Home Board and to the work abroad.

I am not sure that it may not be wise to have a section in which the special difficulties and problems and needs of particular countries are pointed out. While there is a broad highway of fundamental spiritual preparation necessary to all missionaries, ^{the} problems are so different in China, India and the Roman Catholic countries for example that they might well be separately considered. I should say that today the key that is unlocking the heart of China and opening the way to the marvellous advance of Christianity there is "social service". In India, however, I believe that the key is rather mystical than practical and that we should make much more rapid progress among certain large classes if more attention was given to sending to India missionaries of a more mystical and devotional type — ^{the} type of Christian that American life does not naturally tend to produce.

That is all I think of to comment upon in connection with this report. With regard to the tentative outline of the report on "Intellectual, social and practical preparation", it does not seem to awaken a response in me at this stage. I really do not think of any points that might not be included under the headings given, and probably will be included by the Committee entrusted with this task. Possibly when the first draft of the report is ready I might be able to add

something in the way of criticism.

What has happened to the report on Preparation for Literary Work with which I became acquainted while in America? The reports on Hinduism and Confucianism have arrived and I have read them with great interest. I shall soon be looking for our old friend, Muhammadanism, to appear.

I hope your visit to China proved all that you hoped and that you are now looking forward to a visit to India in the near future. As far as missionary training schools on the field are concerned we certainly need your help far more than does China with its two splendid schools in Peking and Nanking, setting the pace for the other smaller schools in different places. In India we do not seem yet to have found ourselves in this respect. The problem of how far missionary preparation should proceed at home and how much of it can be better accomplished on the field is certainly a serious and urgent one. I wonder if you agree with Pettus that very nearly all of the specialised preparation can be best obtained on the field. He certainly has convincing arguments to offer and I should like to hear a debate on the subject between him and Dr. Mackenzie, who, I imagine, would have cogent arguments to present on the other side.

With pleasant remembrances of our meetings during my furlough and best wishes for the successful continuance of the vitally important work in which you are engaged.

I remain,
Very sincerely yours,

H. A. Walter

Dr. Frank K. Saunders,
25, Madison Avenue,
New York City, U.S.A.

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NOV 12 1918

The Spiritual Life and Preparation of the Missionary.

Mr. Speer

noted

The new conditions confronting the missionary on reaching the field:

1. Old props - in Christianised environment of home, church and society - largely removed.
2. New temptations assailing the missionary:
 - (a) Drain of a low moral environment.
 - (b) Strain of close relation to other missionaries, some perhaps uncongenial.
 - (c) Provocation of actual hostility (overt or covert), in many places, of non-Christian bodies or individuals.
 - (d) Tendency to lose touch with God, through constant pressure of work.
 - (e) Tendency to lose touch with men, individually, in the rush of routine duties.
 - (f) Temptation to follow line of least resistance, keeping with a small group of Western friends instead of becoming identified with the natives* especially in the missionaries' personal religious and recreational life.
3. New responsibility resting upon him:

The missionary expected to be a spiritual power-house and a conspicuous example of Christian character and work -

 - (a) for the native Christian church and community;
 - (b) for the non-Christian population, in so far as he comes in contact with it.

B.

The evidence of lack of preparation, hitherto, to meet these conditions

1. Arresting record of confessions of missionaries on the field, to their inadequate spiritual preparation - especially in connection with the campaign of personal evangelism, among missionaries in the East, conducted by Rev. F.N.D. Buchman.

(See The Chinese Recorder, December 1917, p.793, Article "Miracles", by C. Y. Cheng.
Bulletin No.11 on "Personal Evangelism" of the Chinese Continuation Committee's Special Committee on the Forward Evangelistic Movement.
Personal reports of missionaries and Y.M.C.A. secretaries to their Home Boards.)
2. Sorry record of missionary failures and voluntary or compulsory return to the West, largely due to absence of proper preparation in advance. (Consult Mission Board Secretaries for evidence.)

* This word is used with regret as the only one applicable to the people with whom the missionary is to work, in different countries. It should never be used on the field as it is misunderstood and disliked.

C.

The spiritual qualities especially demanded to cope with these conditions.

1. Humility - Special and high degree needed -

- (a) to live happily in lands where European arrogance and assumed superiority is so conspicuous, and so resented.
- (b) to accomplish the missionary's task of making himself dispensable, that his work may be done by natives, perhaps far ~~less~~ ^{but} ~~more~~ unsuccessfully, at first, than he could do it. He must decrease in order that native leadership may develop and increase. He must be able, like Verbeck of Japan, to bury himself, sacrificially, in and behind the people of a race not his own.

2. Love -

- (a) Most people in the Homeland only love those congenial souls by whom the love is reciprocated ~~in~~ some degree.
- (b) The missionary's task is far different, and more difficult, to love -
 - (i) People who may not love him nor desire his services, who may even subject him to scorn and persecution.
 - (ii) People of a different race who may be naturally distasteful to him.
 - (iii) Some of his fellow missionaries who "grate" on him but with whom he is compelled to live and work, day in and day out, in closest fellowship.
- (c) Yet this love that victoriously "bears - believes - hopes - all things" is the distinctive element in the Christian message.
- (d) Evidence from every mission field that when arguments failed, love won (Example of 5 Pathans in article by present writer in Student World, autumn of 1916).
- (e) This love is needed to make and keep the missionary ever sympathetic with the aspirations after God of individuals and races that may have many admirable qualities, even though they have not found God in Christ. The missionary must recognise and gladly confess the good in them, and in their religious systems, and refrain from argumentativeness and censoriousness, without abating one jot of his enthusiasm for his own message, or compromising in any degree its content.

3. A passion for individual souls.

- (a) Christianity gave birth to a new "enthusiasm for humanity" (Ecce Homo) - for men and women as individuals "for whom Christ died", however sinful or degraded - bound to issue in a constant and consistent effort to redeem them from sin to Christ's glowing, power-filled life.
- (b) This passion is no abstract love for men, en masse, but such a liking for, and devotion to, individuals around us as alone will enable us to win them, through the approach of personal friendship.
- (c) The missionary in whom this passion is not glowing, and who is not winning individuals to Christ, is untrue to his trust and his largest opportunity.
- (d) Yet the most appalling spiritual lack among missionaries is

apparent here. This passion must be stirred into life or failure in the highest sphere will result.

4. A mystical, devotional temperament that seeks and appreciates opportunities for meditation and prayer. (This applies especially to India).

- (a) One reason, often unrealised, for the comparative failure of missionaries in India is that they are the embodiment of our Western spirit of breathless energy and proud practicality.
- (b) This spirit on the field soon degenerates into impatience with the characteristic Indian habit of deliberation and quiet thoughtfulness.
- (c) India is naturally mystical rather than practical.
 - (i) Hinduism. Army of "saddhus". Tagore's two hours per day of meditation and prayer. Other examples.
 - (ii) Islam. "Sufiism", or Indian mysticism, has found its fullest flowering here.
 - (iii) Indian Christianity. Tendency to mystical type of religion. Sadhu Sunder Singh, an astatic and mystic, has fired the imagination of the Indian church, and attracted non-Christians, as no missionary ever did. Large place of prayer and meditation in Indian retreats and conferences, even among students.
- (d) While the missionary must supplement this tendency with practical emphasis and example, nevertheless, the key to the heart of India is mysticism, and the Indian missionary who lacks this key cannot hope for the highest ultimate success.

5. Self-control.

- (a) The so-called Christian West is most grievously and widely shamed in the East by the superior and brutal attitude assumed toward natives by the West in the East.
- (b) The missionary, sensitive to his environment, tends, imperceptibly to adopt the same attitude. I have seen missionaries and Y.M.C.A. secretaries strike servants or coolies in furious anger.
- (c) Unquestionably the aggravation caused by the stupidity, indolence and impertinence of the lower servant class surpasses anything met with in the West.
- (d) Hence only absolute self-mastery - which for the missionary means to be wholly over-mastered by Christ - can keep him Christian in situations where the Christian example is at once so important and so difficult.
- (e) Unless entire spiritual victory is achieved here, sin will gain the mastery elsewhere, and make havoc of the missionary's life of fellowship with God and man.

6. A buoyant, resourceful faith.

- (a) Most young missionaries come to the field with a very one-sided conception of the work, largely the result of the missionary addresses they have heard, and articles they have read, in which the glory and rewards and successes are naturally emphasized.
- (b) The first year or two on the field brings almost certain disillusionment and disappointment, whether the work is among ignorant converts in the district, or educated non-Christians.

- (c) When to this is added the difficulties involved in learning the language and habits of the people, and misunderstandings on every hand, discouragement and even desertion of the field can only be surely circumvented by the presence of a tested and triumphant faith.

D. The development of these qualities at the Home Base.

1. By the missionary, privately, or in consultation with wise, sympathetic and experienced friends.

- (a) Let the prospective missionary subject his own heart to the most searching scrutiny, asking himself:

- (i) Do I possess the kind of humility that has made me willing - in home, college, Church, society, business - to have my achievements and talents remain often inconspicuous and unrecognised, caring only that the work be done, whoever gets the credit, and seeking to encourage and guide the budding efforts of those around me?
- (ii) Do I possess the kind of love that has made me a true and appreciative brother to the negro, the Jew, the Japanese, the Italian - even the German - or other aliens in our land whom I have encountered? Am I prone to argument, to uphold my own opinions on all occasions, - born of pride rather than of love?
- (iii) Have I been, honestly and consistently, a winner of souls for the Master, in season and out of season, in all the varied relationships of my life?
- (iv) Have I so far resisted the trend of our Western life, toward impetuous "practical" activities, as to set aside zones of quiet prayer and Godward meditation in all the busy days, with occasional longer periods for self-examination and re-consecration?
- (v) Am I known by family, friends, business associates, and public and private servants as a man of even, courteous controlled temper, and am I certain that I have thoroughly mastered sin in my own life, through Christ's power?
- (vi) Am I easily discouraged by obstacles and accustomed to live by a second-hand faith that is buoyed up by the stronger beliefs of those around me, or is my courage and zeal fed continually from the divine and inexhaustible springs?
- (b) The honest answers to these questions will go far toward showing the outgoing missionary how far prepared he is, spiritually, for his task, and wherein he needs to begin, at once, to "exercise himself unto Godliness".

2. In the Missionary Training School.

- (a) Here the spiritual side of the missionary's preparation should be given almost, if not quite, as much prominence as the intellectual - the emphasis being laid on *medi-*
- (i) The spiritual nature of the missionary's task, ~~indicating~~ *medi-*ating a new life far more than teaching a new truth.
 - (ii) The spiritual difficulties and dangers involved in the work on the field.

- (iii) The nature of the spiritual equipment adequate to meet the need.
- (b) The members of the staff of the School should be, as far as possible, experts in incisive personal evangelism (the type that is being taught and practiced by Henry Wright of Yale and Frank Buchman of Hartford) - able
 - (i) To enter sympathetically and constructively into the lives of the candidates, diagnosing their real difficulties and needs, in view of the demands of the work and helping them to adequate spiritual equipment.
 - (ii) To make clear the need for giving personal evangelism of this type a primary place in the work on the field, as well as
 - (iii) To teach the principles involved and to illustrate and enforce their application.

Y.M.C.A.
Lahore, INDIA.

HOWARD A. WALTER.

Copy for Dr. Spurr

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QUARTERLY REPORT.

July to September, 1918.

NOV 12 1918

H. A. WALTER, Literary Secretary, Y.M.C.A., India and Ceylon.

Mr. Speer

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The prophecy of Christ, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), has been finding its fulfilment in the missionary history of the Church from the day of Pentecost down to the present hour. I desire to write of four of my young Indian friends of other Faiths who have been feeling and responding to the magnetic power of the crucified and exalted Christ.

No. 1 is a young Sikh, a member of the late ruling family of Nabha State, (one of the many semi-independent Native States of India), and destined in time to inherit considerable property. When I first came to Lahore, as Student Secretary of the Y.M.C.A., 5 years ago, I found him in the Y.M.C.A. Hostel where he was living while pursuing his studies in the Government College. I was greatly attracted to him and we had many long talks in which he used to tell me about his religion of which I then knew little. He gloried especially in the person and character of Guru Nanak, the founder of Sikhism, who broke free from Hindu caste and idolatry and sought to unite spiritually-minded Hindus and Moslems in a religion which, reduced to its simplest terms, required a man to "do good and remember God". My friend was a natural musician and often in the Hostel I would hear him singing some of the beautiful Sikh hymns, accompanying himself on his accordion. He would tell me of his mother, evidently an unusual character, who was accustomed to rise in the morning before daylight in order that she might have at least an hour of quiet for her devotions before the many duties of the day claimed her. He himself, in spite of the fullness of his days of activity in the College, never failed to spend at least 15 minutes in prayer each morning, and at night he sought to keep sacred a similar period for prayer and meditation. At other times we would talk of Christianity, and the eyes of this young knight (one of the purest, truest souls I have ever met) glistened as I talked of Christ, His deeds of disinterested love, His teachings of enduring truth, His death at the hands of His enemies and His resurrection on that first Easter morning. He read all the Gospels and the Epistles of St. Paul and soon began to realise how the character and teaching of Christ is the fulfilment, in larger, deeper, more permanent measure, of the message that Guru Nanak brought. He began to see that if Guru Nanak was worthy to be the founder of a new Indian sect, Jesus Christ was worthy to be, what He claimed, the Saviour of the whole world.

At the end of that year circumstances compelled him to leave the College and the Hostel and return home and I only heard from him occasionally during the next two winters before my own departure for America. I frequently sent him books and papers relating to Christianity and, of course, continued to remember him in my prayers and correspondence. When I returned from America, in November 1917, I had not heard from him for a long time and wondered what had become of him. I had not been in Lahore a fortnight before he appeared, having learned

of my return in Amritsar, 10 miles from Lahore, where he was then studying in the Sikh College. He had ~~since~~^{previously} failed in his examination for the B.A. degree, chiefly owing to poor health. During that year, and the year previous when he was studying in another Sikh College in Patiala State, surrounded by his Sikh friends and relatives and with no Christian friends to whom he could go for teaching and fellowship, he had continued to read the Gospel and any Christian books he came across, and he felt a growing conviction that he could not rest satisfied in Sikhism until he had thoroughly searched into the new religion with which he had first come in contact in the Y.M.C.A. Hostel. He declared to me that when he had finished that year of study, whether he received the degree or not, he wished to spend the following year in the study of Christianity, solely, in order that he might feel that he was sufficiently conversant with it to make the momentous decision for or against, which would affect his whole life and future destiny. ^{Just before} His people had decreed that he should spend the next year at home, ~~so that~~ this decision meant a temporary break with his family and the discontinuance of all funds, so that he would need to find some position where he could earn enough money to support himself while pursuing his religious investigations. He said that he had come to consider me his Guru - the spiritual teacher "to whom in the East the disciple gives himself up with an abandon which involves the total surrender of his own will. He placed his future unreservedly in my hands and he relieved my mind by telling me that he had managed to hold off the marriage his family had urged upon him, since that would not leave him wholly free in making the decision which lay ahead of him. We had a time of prayer together at the close of the first day he spent in our home, before returning to Amritsar, - promising to come into Lahore over several week-ends before I left the city in January, for several months: a promise which he kept. In view of my itinerating life it was not possible for me to engage to keep him with me in the year to come in order to teach him myself, as I longed to do, so I made arrangements for him to spend at least a year with one of the younger and most sympathetic and painstaking of the American Presbyterian missionaries in North India, where he will be teaching in the Mission School and studying the Christian religion, for at least a year. I have no doubt of what the final result will be, in God's time. I sent him, a few days ago, the published story of the life of Sadhu Sundar Singh, another Punjabi Sikh, who was drawn by the same attractive power of the uplifted Christ and was baptized, several years ago, and has now become a powerful evangelist in the Indian Christian church, as well as among non-Christians, living the life of an ascetic and preaching the Gospel of Christ with an oriental setting and emphasis that commends it to Indians in a way the foreign missionary can never hope to do. In time I am sure that my friend, too, will come into the fold of Christ, bringing with him the rich heritage of earnest, heart-deep devotion which has come to him out of the past.

No. 2 is a young Muhammadan of a fine family and of the most attractive presence; courteous, friendly, sincere and generous. He joined the Lahore Y.M.C.A. Hostel during my second year as Warden and his first year as a student in the Government Medical College. I noticed that he listened attentively to the little message that was

given each evening at the brief prayer service which all the residents of the Hostel attended, but I did not consider him "an enquirer", like some of the other residents who came definitely for Christian teaching. During all that year I did not seem to find an opportunity for a talk with him about his personal religious life. Early the next winter, however, it was given to someone else to open the door which, had I been more faithful and diligent, I might perhaps have entered. In Forman Christian College, Lahore, there is an Indian Christian Professor who is one of the most ardent and successful personal workers I know anywhere. He believes that God speaks to His followers today just as definitely and clearly as he did in New Testament times. As he was walking along the Mall in Lahore, at dusk one evening, he saw a young man who appeared to be a student, some distance ahead of him. He heard God's voice, bidding him overtake and speak to this man, sounding as unmistakably ~~at the~~ moment when Philip heard the command to overtake the chariot of the Ethiopian Eunuch. He hastened his steps and overtook the young man who proved to be a Muhammadan student whom he did not know. The young man, however, knew who he was and said, after they had conversed on general subjects for a few minutes, "It is strange that you should have come up with me just then for I was longing for someone like yourself to whom I could speak. I am in trouble and I wish if you have time you would come to my room for a talk." Of course, the Professor did so and found that the trail led to the Y.M.C.A. Hostel, to the room of the student of whom I have been speaking. He was that man and in the hour that followed he opened his heart which was full of dissatisfaction and yearning. They had a long talk and prayer together, which proved to be the beginning of many meetings and teachings and prayers. Not long after that Mr. Sherwood Eddy came to Lahore for a series of meetings and the message of the power and the love of Christ, as ~~there~~ presented, seemed to clarify and confirm the mind and heart of this young Muhammadan who had come under the spell of the Master. He was a faithful attendant at our weekly voluntary Bible class in the Hostel and came to the Sunday meetings in the Association, as well as receiving private instruction; and shortly after my departure for America, in February 1916, he told the Professor who had been his spiritual preceptor that he was ready to be baptised. They fixed on a definite Sunday when he was to come out from his own people and leave all that he had held dearest in life for the sake of the One whose cause he had made his own. A College holiday intervened before that Sunday, which he spent in his home at some distance from Lahore. When he told his people what he contemplated doing they, of course, brought tremendous pressure to bear on him to cause him to change his decision, especially playing upon his family loyalty and love, so that at last he felt constrained to promise that he would not be baptised until he had finished his course in the Medical College, which would end abruptly if he accepted Christianity, so that he would then have no money with which to continue his student life. He has kept his promise but continues a Christian at heart, living still in the Y.M.C.A. Hostel in touch with Christian friends and teaching and giving promise of some day becoming one of the strongest of the small but rapidly increasing number of those who have been won to Christ from among educated Muhammadans in North India.

No.3 was three years ago an active member of the Arya Somaj, a society within Hinduism, founded in the middle of the last century especially to combat and counteract the progress of Christianity, to which it is bitterly hostile. Its missionaries follow the Christian missionaries wherever they go, establishing rival schools and dispensaries and seeking to win back from the missionaries any enquirers and converts drawn from among the Hindus. This young man was a student in the second year of the D.A.V. (Arya Somaj) College in Lahore. He was one of a group of students who had attended the Mott-Eddy meetings in the Y.M.C.A., several years before, with the purpose of making sport and, if opportunity presented, of breaking them up. As far as anyone could tell he had been utterly unimpressed by the Christian message up to the summer of 1915. Then one day the Indian Christian Professor mentioned above, entered the home of a Christian friend, a convert of some years from the Arya Somaj with whom he was talking when this student entered the room. He did not know who he was but he heard the Voice, for which he has learned to listen and which he dares not disobey, bidding him preach Christ to this young man. He did so with great earnestness and he noticed that the boy listened very attentively. After a time he suggested that the three of them should kneel in prayer and he poured out his heart to God in such intercession as surely this young man had never heard offered on his own behalf. When they rose to their feet there was a new light in the boy's eyes and he declared that while they were praying something had happened to him; he was sure that Christ had entered into his heart and had saved him. The Professor, in telling me the whole story when I returned from the hills a month later, said that he really could scarcely credit his hearing, as we have become so accustomed in India to believing that souls can only be won from among educated Hindus and Moslems after many months of training and gradual inculcation of the principles of Christianity. He suggested that they should kneel again in prayer and this time the boy himself offered a beautiful, simple prayer of self-dedication.

When he left, to return to his home outside of Lahore, the Professor confessed to a wonder whether he would ever see ~~the boy~~ ^{him} again. Sometime later, however, he returned saying that he had had a very hard time as his father and brother had been ridiculing his new professions and doing everything possible to bring him back to his former belief. The Professor asked him where his brother was and he said they had been together until a few minutes before. The Professor asked him if he could bring his brother there, and he said he would try. A short time after he returned with his brother and to him also the Professor gave his testimony and the three of them knelt in prayer. When they had risen the older brother said that he could understand now why his brother had been so influenced, some days before and he said that he, too, wished to study Christianity with a view to accepting it when he thoroughly understood it.

They went away and a few days after the younger brother returned again saying that they had been having a very difficult time with their father, as the old man felt very keenly the disgrace of having both of his sons declare their interest in another religion. The Professor asked him whether he could bring his father to the house and he replied that it was possible as he was in the city that day. An hour later he returned with his father, and the Professor told me

that as soon as he saw the old man with his benevolent face and long white beard, his heart went out to him in love and going forward he embraced him in true oriental fashion. Then he talked to him for a long time and afterward asked that they might have a period of prayer. When the prayer was finished tears were streaming down the old man's face and he said, "I am too old to change my ways but I will give you absolutely my younger son, to do with as you choose; the elder boy will return with me for the present." The following week the younger son was baptised and not many weeks after the old father passed away. In the autumn when we formed a small inner circle for prayer and personal work, especially in preparation for, and in order to follow up, the meetings which Mr. Eddy was to hold, this youth was one of those who joined, and through all that winter, in spite of the ridicule and persecution which met him on every side, he proved to be one of the most active and earnest personal workers, among his old friends, that I have ever known. He is now an Association Secretary in South India, everywhere bearing witness to the love of Christ which has transformed his life and made the whole world a different place for him.

No. 4 was born into a prominent Jain family in Gujrat, the stronghold of that ancient faith which was ~~born~~ ^{born} at about the same time as Buddhism and resembles it in many ways. This boy was a seeker after Truth wherever he could find it and soon became dissatisfied with the religion of his ancestors. In his student days he came in contact with missionaries of the Brahmo Somaj, a reformed society, on the outer edge of the great eclectic Hindu system, founded a century ago by a man who had been profoundly influenced by the teachings of Christ. The members of the Somaj worship the one God and have abandoned caste, although still regarding themselves as Hindus. This movement is practically Unitarianism, and Jesus Christ, considered as a man, has always held a central place in the hearts and worship of Brahmos. The movement was strongly influenced in the latter part of the last century by its greatest leader, Keshub Chandra Sen, who made the movement much more Christo-centric than it had been before. He himself practically worshipped Christ and even confessed to a belief in the Trinity. Because of his advanced position the Society ultimately split into two wings, one of which followed Keshub Chandra Sen, in his attitude toward Christ, although of late years it has tended to regard Keshub himself as an incarnation of the Deity. It was this wing of the Somaj that the young Jain student joined and after receiving his academic degree he became one of the preachers and leaders of the movement. He was soon voicing a strong protest against the tendency to deify Keshub, feeling that this was a departure from Keshub's own position with regard to Christ, which he warmly espoused. He browsed widely and deeply in the Christian devotional literature of all ages, becoming familiar with Augustine, a Kempis, Fenelon, Madame Guyon, Tauler and others of the great Christian mystics. He still, however, considered himself a Unitarian Christian and saw so little difference between the Somaj and Christianity that he felt a mistake had been made, some years before, when the Somaj declined the suggestion of Max Muller, ⁱⁿ the great orientalist, that it should come into the Christian Comm~~un~~ion as a body.

Curiously enough it was through coming in touch with Vaishnavism, - the branch of orthodox Hinduism which teaches the many

incarnations of the God, Vishnu, culminating in that of Krishna, which led our friend to feel dissatisfaction with his Unitarian position. He became convinced that God must incarnate himself in human form, in the world, in order to make clear to men His character and teachings and it then became a question of Krishna or Christ. There could be no doubt ~~as to~~ which of those two would win his allegiance. At about that time he came in touch with Dr. Farquhar, the literary Secretary of the Y.M.C.A., who is one of the greatest living students of Hinduism, who proved a great help to the young man in establishing him in his new faith in Christ as the "Crown of Hinduism". This last spring he was baptised into the church of England by the Bishop of Bombay.

I met him, a few weeks later, at Mukti, the institution founded and presided over by Randita Ramabai, whither he had gone with his Jain wife in order that she might experience a Christian atmosphere and receive Christian teaching. I later visited him again at Mahableshwar for some days and I have seldom enjoyed more delightful periods of fellowship in conversation and prayer than with this young man, who had drunk so deep at the fountains of the Christian devotional life of all the ages, through its finest literature, and who combined so keen an intellectual appreciation of the Christian position with a heart so fully surcharged with an oriental passion of love for the Saviour. He is spending the present year in the study of Christian history and theology under the direction of the Bishop of Bombay and will then enter Christian work either as a minister or as a special evangelist to educated Indians under the auspices of the Y.M.C.A. He has written his spiritual autobiography which has appeared in a paper, read very widely by Hindus and Moslems, and which will ultimately be published. Through his writings and lectures and personal conversations he is certain to exert a tremendous influence on his former friends and co-religionists who have in many instances shown a surprising appreciation of, and sympathy with, the move which they know he has made in courageous response to the dictates of his conscience.

These four examples may be taken as typical of the evangelistic work of the Y.M.C.A. and the other institutions in India that are working among the educated classes. Most attractive in view of its immediate results is the splendid work which many missions are doing today among the outcastes in connection with the so-called "Mass Movements," in which thousands, - in some cases, whole villages and sub-castes-are being baptised monthly into the Christian church. In this other work among the educated classes, the immediate results are not so thrilling, yet the privilege of bringing to these splendid young men of the East the Truth as it is in Jesus is no less attractive and infinitely rewarding. It is hand-picked fruit, the result of personal work which includes much concentrated and persistent friendship, faith and prayer. Who can measure the influence upon Christianity in India of this comparatively small band of educated Indians, the earnest of a great ingathering some day, who are giving to Christ, at such cost, their talents, their zeal, their loyalty, and their rich oriental inheritance?

Y.M.C.A.
Calcutta

H. A. WALTER.

RECEIVED

NOV 12 1918

THE ALL INDIA MOSLEM LADIES CONFERENCE.

Mr. Speer

The fifth annual conference of Indian Muhammadan ladies was held in Lahore, on March 3rd to 5th, 1918, at the house of the Maharaja of Faridkot. The building and grounds entire were donated to the conference for a week by the Maharaja Sahib. The entertainment of the delegates, as in past years, was in charge of Mrs. Muhammad Shafi Sahiba and Mrs. Shah Din Sahiba of Lahore, the wives of the two leading Moslem barristers in the Punjab.

About four hundred ladies attended, representing the cities of Lahore, Allahabad, Lucknow, Aligarh, Bulandshahr, Delhi, Meerut, Bhopal, Peshawar, Ludhiana, Amritsar, Sialkot, Rawalpindi and Jammu. Some of these were accommodated in Faridkot House, and others stayed with relatives in the city. When one considers the fact that the vast majority of these delegates observe a strict "pardah" * one gains some conception of the difficulties involved in undertaking such a conference. A number of male relatives accompanied the women to Faridkot House, and while the latter were attending the meetings, they found accommodation and refreshment for themselves in a large tent erected in the compound. The verandah, outside, the large hall, used for the womens' meetings, was closely screened and all within the house was kept for the exclusive use of the women. Muhammadan books and papers of a religious and secular nature were sold from a table on the verandah.

Fifteen young ladies, calling themselves the Volunteer Club, formed a sort of Committee of Arrangements for the Conference. They wore a distinctive form of native dress, remarkable for its simplicity, and badges bearing the star and crescent of Islam. Their chairman, Asghari Khanoum (Mrs. Muhammad Rafi of Lahore), had her office in the building, where any ladies could come freely at any time and present their needs. An upper room of the house was set aside as a place of prayer and in the dressing-room the women found hot water, towels, and everything necessary for their ablutions. When we visited this room two of the older women were saying the noon prayers. On the chairs in the meeting hall printed programmes of the day's work were placed for the delegates, and later, copies of the President's speech were distributed. Reports of the conference and copies of Jahanara Begam's two addresses on polygamy were sent, some weeks later, to those interested in the proceedings.

On arriving we were warmly welcomed by a number of our Moslem friends and, once inside the curtains, we came upon a scene of the utmost animation. The gaily decorated assembly hall was crowded with picturesque and chattering ladies, children and nurses moved freely about, and the atmosphere was heavy with the scent used by many of the women. It was noticeable, however, that most of the ladies were quietly dressed. This was to make the poorer ladies feel quite at

* A word used in India to express the seclusion in which the high class Muhammadan and Hindu ladies live. They see no men but those who are close relatives, and never go outside the women's quarters.

unveiled

liberty to attend the conference. One of the speakers emphasised this later, urging that, for the same reason, the ladies who came from a distance should travel "intermediate" instead of "second class" on the trains, and that simple food should be eaten by all.

The lack of concentration common to most oriental women was responsible for the unwearied patience with which the audience sat through the long four hour sessions, with their many reports, resolutions, speeches, poems, devotional acts and discussions. At the beginning of each session an enormous Koran was carried in. Often the ladies who handled it kissed it before it was laid on the table and its wrappings were removed. Portions from this volume were read in Arabic and then explained in the vernacular, the audience standing meanwhile.

At the first session, after this reading, the President Abru Begam of Bhopal, was asked to take the chair; and in a clear voice she gave her address, a lengthy one and a feature of the conference. The address, like all the proceedings of the Conference, was in Urdu. In her address the President drew a rather dismal picture of Western education and its results. She quoted an Egyptian's objections to modern education for women, saying that some results were:

1. The women do not like housework.
2. They become extravagant about dress.
3. They sing and play the piano in order to fit themselves to associate with cultured women of the West.
4. They spend their time reading love-stories.
5. They do not live economically.
6. They wish to marry for love, money, or good looks."

Owing to the early age at which Indian girls mature, the President was of the opinion that education between the ages of 5 and 15 should be sufficient; and some useful occupations she suggested for women who must become self-supporting were writing, copying, book-binding, and making caps and laces. She approved of marriages made at about twenty years of age, for one reason because the children born in such marriages were more numerous. Towards the close of her speech she said: "Ladies, do not misunderstand me. I am not opposed to the higher education of women. It is a natural tendency of all human beings, whether men or women, that they wish to achieve the highest education possible. As far as I interpret the meaning of education every Moslem woman should understand her religion, should perceive her domestic duties, and should have a knowledge of her national legends and history. Women should look after the hygiene of their children and know housekeeping, and should possess the qualities of national loyalty and religious enthusiasm Other qualifications belong to the natural state of women. To achieve this kind of education it is necessary for us to have our own system." *In as*
~~view~~ *mean* to this end she urged "that a Moslem Women's University be established at Aligarh, the women to raise the money themselves." In conclusion she said that women were following the men in an attitude of indifference toward their religion; ~~and that~~ this was a weak point. The life of Moslems was bound up with their religion. The women's part was to make their ideals practical by living them.

During the conference many speeches were made on the following subjects:- The need of reform in the customs of living, such as the necessity of education in domestic science and simple home hygiene, economy and simplicity in dress, less extravagance at weddings and funerals. It was insisted that orphanages and schools were needed, and that as the mission schools teach the Gospel so the Koran must be taught in Moslem schools. Special courses of study for less educated women, and translations into Urdu of good English books were recommended. Firmer adherence to religious beliefs, and more strict observance of fasting and prayer were enjoined. Some money for various educational and philanthropic purposes was collected, a method for collecting funds similar to our missionary box being introduced. Resolutions to put into practice all these reforms were signed by the ladies. "This is in order to convince the men that we are in earnest, and to prove to them that we can accomplish these reforms," one of my friends remarked.

One of the most interesting features of the conference, and one which has called forth considerable discussion in the Lahore newspapers, was an address on second marriages given by Mrs. Shah Nawaz Sahiba of Lahore - (Jahan Ara Begam, daughter of Mr. Muhammad Shafi). This young woman is an example of oriental modesty and charm plus a Western education. She is one of the younger and more progressive set, is a fine speaker and devoutly religious. She observes "pardah", however, feeling that the time is not ripe to abandon the custom. In her first address, delivered at the second session of the Conference, she first referred to the prosperous days of Islam, when "the sun of Muhammadanism high in the heavens was with its golden rays making the world a garden of heaven". And she declared that "the success of Muhammadanism was due to its godliness, truthfulness, simplicity, humility, justice and mercy." Then she went on in a different strain, "But alas, at the present day the state of the followers of Muhammad is not to be compared with that of the past. We have forgotten the golden precepts, by acting upon which we gained honour in our own religion and in the eyes of the world, and we have to such an extent given up acting in accordance with these precepts that we are a shame to our holy religion. People who allow oppression to creep in under the cloak of religion receive the recompense of their wickedness. One of the shameful acts of oppression in Islam is the custom of plural marriages", which she affirmed, "is prevalent and increasing among the best educated and most influential class of young Musalmans," and she called upon the men as well as the women of Islam to, once for all, abandon this practice of plural marriages, as fatal to national progress and contrary to the principles of Islam, "a religion which is too holy to countenance such a pernicious custom". "True, the Koran allows four wives, but it enjoins an equal treatment of all four, and as this is impossible for any man, no one should marry more than one wife."

There was a storm of applause at the conclusion of her address; her contention was supported by a number of other speakers, one of whom boldly suggested that "the Government of India be called upon to abolish polygamy as it abolished 'suttee'".* Only one Persian lady

* The practice formerly followed by the Hindu wife of burning herself alive on her husband's funeral pyre. This was abolished by Lord Bentinck in 1829

spoke in favour of the custom, saying that she preferred to maintain her place in her husband's heart by affection rather than by law - and that she would gladly face three other wives if her master wished it. The President, Abru Begam, said that all the things Jahan Ara Begam had said about the evils of polygamy were true, nothing had been exaggerated, but that it was woman's duty to obey the Koran, which says a man may have four wives. Man's ill-treatment of woman, not the Koran, is the cause of the trouble. In this matter the women were facing a serious question of Muhammadan law, and how could the law be set aside? This matter must be taken to wiser minds than theirs for consultation. Therefore she would take the signed resolution, (to the effect that the women would not give their daughters to men who had other wives) to the Begam of Bhopal, (the Muhammadan ruling princess of that progressive state), and leave it in her hands. All acquiesced in this suggestion, and while the signatures to the resolution were being taken, a hymn in praise of Muhammad, was sung.

The second address of Jahan Ara Begam on polygamy was not actually given at the Conference, but was written out to defend her position, after she had been bitterly attacked in the local papers for the speech mentioned above. In this she stated that her object in speaking as she did at the Conference was not to curry favour with any one, but that she had been moved to that act solely on account of her suffering Moslem sisters. She was willing, for their sake, to endure cursing and blame, to hear herself called a blasphemer and a Christian, and to have her brothers in the faith say that this request to abandon polygamy came because of Christian missionary influence, and her modern education. In spite of the fact that some said that her speech was "not only unfit for consideration, but that it was not even worth looking at, and that, moreover, the paper on which such writings were inscribed should be torn into bits", she declared she would continue to cry out against polygamy until she was shown "five or ten examples of Muhammadan men in the whole of India" who were living in perfect equity and justice, as the prophet lived with his wives. "Brothers of Islam", she said, "do not blame your holy and true religion for actions which it is far from countenancing that religion, which, up till now, has given such privileges to women as no other religion has done. Don't permit such persecution to go on!" In the course of this second address she not only told the story of an abandoned wife of sixteen years of age but gave an interesting list of reasons put forth by men as excuses for marrying a second time. "The first wives have been uneducated, ugly, immoral, some disfigured by plague, or subject to epileptic fits, some older than their husbands, some ignorant how to bring up their children, and others not sufficiently modern in their ways." Sometimes, she said, the first wives and their children were left in actual want.

At the third session of the Conference the most interesting feature was the profession of allegiance to Islam made by the English wife of a ~~Muslim~~ Muhammadan. This lady had been won to Muhammadanism at the Mosque in Woking, and as all women who become followers of the Prophet are expected to marry Muhammadans, she came to Lahore as a Moslem bride. At a previous session she had recited some of the prescribed prayers. The President, in reply to her public profession of faith, said that "honour is due to all who become Muhammadans". The Conference report states that this English woman is "reading the Koran with great zeal. May God give her faith and power."

May God indeed grant faith, power and wisdom, not only to this English girl but to all these earnest and awakening Moslem women of India that they may come to know and serve Him who said, "I am the way, the truth, and the life, no man cometh to the Father but by Me."

Lahore, India.

Marguerite B. Walter.

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Special Correspondence to the Courant.

Letter No.6.

Mr. Speer

THE TRUTH ABOUT INDIA.

I have recently read, with amusement not unmixed with irritation, certain special articles in New York daily papers describing present conditions in India. One can forgive these arm-chair reporters in our great metropolis for their ignorance of what is going on many thousand miles away; but it is not so easy to forgive the effrontery of their pretended knowledge. The American public is told that now that the Germans are at Omsk the door into India through Afghanistan is open and an invasion is imminent. We learn further that once the Germans reach India, they will be welcomed with open arms by the great mass of the people of India. We are told that India's most distinguished citizen and poet, Sir Rabindranath Tagore, is a German spy. We are informed that "the story of the Muhammadans in India is largely the story of an unsatisfied, oft-attempted, long nourished revenge" - a false statement which sounds almost true in comparison with the grotesque statement which precedes it, in that particular article, to the effect that "The history of the Chinese Muhammadanism is the story of some of the bloodiest of her rebellions." I certainly hold no brief for Muhammadan Turkey in this war although, from what my friends in the British Army in Mesopotamia tell me, the Turks are infinitely superior to the Germans as fair and generous opponents, a characteristic of the fighting Turk which seems to increase in proportion to his distance from the sinister influence emanating from Berlin. Neither am I unaware of the defects in the religious and social system of Islam. But I have had some first-hand contact with the Moslems of China and India, and have spent much of the past summer in studying the causes of the spread of Islam in the East, with the result that I have been surprised to learn how essentially peaceful its propoganda has been. In China, almost entirely, and in India, very largely, Islam has won its millions of adherents not at the point of the sword but by voluntary accessions. Compulsory conversions there have been, under such monarchs as Aurangzeb in the seventeenth century, and Tipu Sultan, in the eighteenth, but the tendency has been for such converts to relapse into Hinduism when the pressure from without was relaxed. The vast majority of converts in India have come from the aboriginal tribes who re-acted from the arrogance of the "twice-born" Hindu, and, unwilling to bear always the reproach of being among the "untouchables", on the outer fringe of the Hindu system, welcomed the opportunity of espousing the democratic faith of Islam, in which the caste spirit, where it exists in India, is an alien importation.

These Islamized aborigines, and the converts from Hinduism, composing the bulk of the nearly 70 million Moslems of India, are far behind the Hindus in education and culture, and are, if anything, less likely than the Hindus to rebel against the British Government. As a matter of fact, since the Great Mutiny of 1857, such political trouble as there has been, was fomented for the most part by hot-headed young Bengali students and, at one time, by the Sikhs in the Punjab. We do not include, of course, the perpetual difficulties with the fanatical tribes on the North-West Frontier, which are not included in British India proper.

What shall we say of the conduct of the small majority of educated

Moslems? Here, undoubtedly, there has been a good deal of natural sympathy with Turkey, whose Sultan (and not the Sherif of Mecca, who has recently sought to supplant him) is still regarded by the Moslems of India as the true Caliph, the head of the whole house of Islam. But this sympathy only in the heart of a few has extended to Germany and blossomed into a desire to see Great Britain's beneficent Government in India supplanted by the rule of the German mailed fist.* The likelihood of a German invasion of India by way of Afghanistan is regarded out here as about on a par with her possible invasion of the United States, which may still be worrying a few America citizens. (General Foch seems to be keeping her forces fairly busy elsewhere.) But if by some miracle her crime-stained cohorts should suddenly emerge from the Khaibar Pass, with acquisitive eyes bent on conquest, the Kaiser would be the recipient of one more of the many surprises, based on miscalculation, which have starred his pathway to defeat. He would find that the million armed men India has already sent into the fray are as nothing compared to the millions, both Hindu and Moslem, who would rise to thwart an invasion of the Motherland. It was the hint from high quarters that India was not beyond the danger of invasion, coupled with the stirring message of the King-Emperor, last Spring, that really stirred India from end to end, for the first time, with a sense of her own tremendous and vital stake in the war, and brought to pass such a degree of unity of all the races and religions and political parties of India as made the few hopelessly frenzied Home Rulers, still barking at the heels of the Government, look ridiculous simply and no longer formidable.*

Let me cite the significant case of one ardent Home Ruler and one of India's public characters most beloved of the people, C. K. Gandhi. His case is most interesting. He is an educated Indian lawyer who emigrated to South Africa and was roused to indignant and forceful protest at the injustice of indentured Indian labour, and at the hard lot, generally, of the Indians in South Africa. With the help of a noble Britisher, a former Church of England missionary, Mr. C. F. Andrews who joined Gandhi in South Africa, much was done to improve conditions. Gandhi then returned to India, a national hero, but, in character, humble, fearless, disinterested, living the simple life of a barefoot ascetic, and devoting himself and his gifts to ameliorating the wrongs of his people. At one time he called attention to the wretched condition of ignorant third-class travellers on the railways, notoriously the prey of unscrupulous ticket-sellers and collectors, by whom they are outrageously cheated. At another time he espoused the cause of the striking employees of a factory whose grievance he felt was just; and when he was taunted with not being subject to the same privations as the strikers he declared that he would take no food until a certain specified advance in wages was granted. The operators as well as the employees knew that he meant it, however quixotic his act appeared, and the advance was given - though only temporarily as it proved. What chiefly impresses one about this remarkable Indian is his fearlessness and attempted fairness, which mark him off from many Indian agitators who, one feels, are playing to the galleries largely in their own interests. On the occasion of the dedication of the Hindu University at Benares, three years ago, Gandhi was one of the speakers and, at a time when the British Government was receiving some hard knocks, he publicly called attention to the unfair way in which credit

was withheld from the Government in quarters where it was richly deserved. Mrs. Besant, sitting on the platform behind him, endeavoured to choke off his utterance, and two Indian princes left the hall abruptly by way of protest; but Ghandi was unmoved. He has been prominent of late in Home Rule circles and was one of those most enamoured of the Congress-League Scheme of near-Self-Government, presented to the Viceroy and the Secretary of State as representing the joint desires of the Indian National Congress and the All India Moslem League, as described in my last letter to the Courant. When, following the King Emperor's message summoning India to greater efforts the Viceroy called together at Delhi a meeting of representative Indians and British officials, to consider how India could greatly increase her war contribution of men and supplies and money, Ghandi was one of the delegates appointed by the Government. He felt that the proceedings were too cut and dried and that the representation of the delegates was not evenly distributed among all political parties, but favoured the conservatives. Therefore, in the midst of the loyal addresses that had previously been arranged on the agenda, he extemporized a jarring speech which aired the supposed grievances of himself and his friends. No one knows officially just what happened afterward but I was told by a close friend of Ghandi's that he was closeted alone with the Viceroy for several hours. From that time forth his voice and pen have been raised solely in championship of the war and in the demand that India's every energy should be dedicated to bringing to pass that victory over Germany without which all Home Rule Schemes will be as dust and chaff before the Teutonic whirlwind. And because no other Indian, since the great Gokhale died, has commanded so large a personal following as Ghandi, his word is being heeded and has had much to do with the wave of loyalty that has swept over India in the last few months. The new Indian War Loan subscriptions have in a few months totalled seventy-two million dollars. And in all the provinces recruiting is forging ahead in a way to break all previous records. The Punjab alone is aiming at another two hundred thousand men by December.

The biggest reason of all, however, for the present era of good feeling is not the fear of Germany but the appreciation of Britain's good faith as evinced in the Montagu-Chelmsford reform scheme, which has now been published. The little band of irreconcilables, marshalled by the irrepressible Mrs. Besant (who seems to be actuated by a positive hatred of her native England), mourns the fact that this scheme is not that of the Congress-League, the defects in which are painstakingly and clearly pointed out in the Montagu-Chelmsford report. They are, however, embarrassed by the fact that Ghandi has come out with a statement in which he says that the Government's report is really more satisfactory from the view-point of Indian self-Government, than the Congress-League plan. Moreover, a number of Hindu and Moslem leaders, who signed the original Congress-League Memorandum, have declined to attend a forthcoming special joint meeting of the Congress and the League at which it is a foregone conclusion that the Government Scheme will be condemned, and are organizing another conference of moderates, which will approve the spirit and main lines of the Montagu report and seek to agree on certain suggested modifications. One of these men, Mr. Jinnah is the Moslem who had agreed to preside at the Congress-League sessions, but declined after he saw how the wind was blowing, and went over to

the moderate camp.

Now what shall we say of the document itself? Unquestionably, it is bound to rank as one of the greatest State papers of India's entire history, both because of its intrinsic character and of its future influence. Its reception has been astonishingly favourable. Only three classes have shown real hostility, if they have not totally condemned it. First there is a little group of Britishers, of whom Lord Sydenham is the most conspicuous, who have never conceded the desirability of the Government's unequivocal pronouncement of ~~last~~ August, pledging itself to the policy of ultimate self-Government for India, and to an immediate step of some magnitude in that direction. Their attitude now counts for nothing since the die is cast and, for the first time and for all time, the British Government is committed to the same policy, for India, that all parties in the United States have always held with regard to the Philippines, i.e., self-Government just as soon as the people of the country are able to govern themselves, and the giving of all possible help toward qualifying them for that great task.

No one in India, let it be clearly recognised, is talking of complete independence (which may be the farther goal for the Philippines), but only of self-Government within the Empire, which would lift India to political equality with Canada and Australia and South Africa.

The second class comprises those irreconcilables, to whom reference has already been made, who claim to believe not with Lord Sydenham, that too much has been granted, but that no real advance toward self-Government has been made. As the London Times has said of these two extremes of opinion:

"The report has for once united ultra-conservative Englishmen who deprecate any change in the present system of Indian Government with Indian Extremists who will be satisfied only with cataclysmic changes. Indian Extremists scorn the report doubtless for the very same reasons which commend it to more moderate Indian opinion, namely, because it affords a basis for fruitful co-operation between the British Administrator and the western educated Indian. Yet it is to these Extremists that according to his bitterest opponents in England Mr. Montagu has wantonly sacrificed the safety and credit of the British Government in India. Moderate opinion in India and England fortunately moves on saner lines."

The third faction consists of those units of the population who, while not perhaps entirely condemning the report, are grievously disappointed to find that, with the single, unexplained exception of the Sikhs in the Punjab, the principal of communal representation is not recognised beyond its present application to the Muhammadan community. Groups like the non-Brahmins in South India, the Indian Christians, for the most part, the domiciled (Anglo-Indian and European) community, and large bodies of landholders, feel that the reins are being further given over, not to India, as a whole, but to the small educated Brahmin aristocracy who tend to monopolize the official positions now open to Indians. It is quite possible that when finally passed by Parliament the new bill will be modified in the direction of a recognition of this demand.

The report is too long to give in more than the briefest summary. The first section, of seven chapters, is called The Material - that is, the data collected by the Secretary of State for India and the Viceroy, on which the proposals are based. It begins with a history of recent

political developments in India, showing the unsatisfactory character of the Morley-Minto reforms of 1908 and of the vague pronouncements on local Self-Government of the late Hardinge administration. The whole political history of India from 1774 to the present time is then sketched, the existing structure of Government is described, and the difficulties of the immediate problem are presented. The Congress-League Scheme and the various other proposals that have been brought forward are thereupon analysed and criticized. The chorus of praise of the masterly character of this survey of the material has been well-nigh universal.

The following four principles are next enunciated, the functions of the Government being arranged "in an ascending scale of urgency; ranging from those which concern the comfort and well-being of the individual to those which secure the existence of the state."

"I. There should be, as far as possible, complete popular control in local bodies and the largest possible independence for them of outside control.

"II. The Provinces are the domain in which the earlier steps towards the progressive realisation of Responsible Government should be taken. Some measure of responsibility should be given at once, and our aim is to give complete responsibility as soon as conditions permit. This involves at once giving the provinces the largest measure of independence, legislative administrative and financial, of the Government of India which is compatible with the due discharge by the latter of its own responsibilities.

"III. The Government of India must remain wholly responsible to Parliament, and, saving such responsibility, its authority in essential matters must remain indisputable, pending the experience of the effect of the changes now to be introduced in the provinces. In the meantime the Indian Legislative Council should be enlarged and made more representative and its opportunities of influencing Government increased.

"IV. In proportion as the foregoing take effect, the control of Parliament and the Secretary of State over the Government of India and Provincial Governments must be released."

With the first of these principles there are few to quarrel. Everyone realises that these local governing bodies are the proper training school of India's future self-government and must be entrusted with real responsibility in their own spheres. In the words of the report: "it is by taking part in the management of local affairs that aptitude for handling the problems of government will most readily be acquired."

With regard to the Legislative Councils in the various provinces, communal representation, except in the case of the Sikhs and as already appertaining to the Muhammadans, is rejected in favour of direct election on a low, broad franchise. As for the Government of India it retains its present indisputable authority and responsibility, though various changes, not unimportant, are introduced, including the creation of a Privy Council, (to which appointments will be made by the King-Emperor for life), with which the Governor-General will consult on questions of policy and administration.

The ideal of India's future Government, after the component States, to whom it is responsible, have reached the stage of full, responsible Government, is defined as follows:-

"A congeries of states presided over by a central government, increasingly representative of and responsible to the people of all of them; dealing with matters, both internal and external, of common interest to the whole of India. It will represent the interests of India on equal terms with the self-governing units of the British Empire."

It is a matter of interest, if not of surprise, to those of us whose chief interest in India concerns the spread of the Christian religion, to find in the report two references to Christian missionary effort. Since the Government has long ago bound itself to religious neutrality no direct reference to the paramount propagandist aim of missionary work could be expected. But there is compliment as well as warning in the following paragraphs which hold up, as it were, a two-edged sword between the missionaries and the Hindu and Moslem inhabitants of India:

"We cannot conclude without taking into due account the presence of a considerable community of non-official Europeans in India. In the main they are engaged in commercial enterprises; but besides there are the missions, European and American, which in furthering education, building up character and inculcating healthier domestic habits have done work for which India should be grateful."

"It is difficult to over-estimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation. Here also we reserve to the Government a power of judgment and of effective intervention. If missionary efforts were to assume a form that aroused wide-spread alarm in Indian minds, or if orthodox Hindu or Moslem zeal sought to impose disabilities which would lead to India's necessities losing the material and moral benefits which the mission afford, we should hold it to be the duty of Government which is responsible to Parliament to step in and apply the remedy."

All interest now centers in the forthcoming debate in Parliament which will determine how far the principles and policy outlined in the report will be embodied in the bill which is to inaugurate a new departure in government not only for India but, when considered as a whole, for the entire world.

Howard Arnold Walter

*Srinagar, Kashmir,
Aug. 30, 1918*

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Indian

Suggestions for the Secretary's Personal Library.

Mr. Speer

A. For Preliminary Reading.

1. A Bird's Eye view of India, its People and its Government.

- (1) Eddy, India's Awakening, New York, M.E.M.
- (2) Holland, The Goal of India, London, M.E.M.
- (3) Holderness, Peoples and Problems of India, London, Williams
- (4) Fraser, Among Indian Rajahs and Ryots, 3rd ~~and~~ ^{and} ~~Nogate~~ ^{Nogate}.
revised Edition, London, ~~Saley~~ ^{Saley}.
- (5) Strachey, India; Its Administration and Progress, Macmillan.

2. History

- (1) Hunter, A Brief History of the Indian Peoples, 24th Ed.,
Clarendon Press..
- (2) V. Smith, The Oxford Student's History of India, 5th Ed.
Clarendon Press.
- (3) Steele (Mrs. F.A.) India Through the Ages; A Popular and Picturesque History of Hindustan, London, Routledge.

3. Modern Educated Indian.

- (1) Andrews, The Renaissance in India, London, U.C.M.E.
- (2) Coomaraswamy, Essays in Indian Idealism, Madras, Natesan.
- (3) Chirol, Indian Unrest, London, Macmillan.
- (4) Lajpat Rai, Young India, London, Longmans.
- (5) Singh, Life of B. M. Malabari, Bell & Sons.
- (6) Barber, Kali Charan Bannerji; Brahmin, Christian, Saint. C.I.S.
- (7) The Indian Social Reformer, Bombay Weekly.

4. The Literary Approach.

- (1) Kipling, Kim.
- (2) Arnold, The Light of Asia.
- (3) Low, A Vision of India, London, Smith, Elder.
- (4) Taylor, Confessions of a Thug, London, Kegan, Paul.
- (5) Tagore, Gitanjali, The Gardner, The Crescent Moon, Sadhana,
Macmillan.
- (6) Naidu (Mrs. Sairojini), The Bird of Time, Songs of Life,
Death and the Spring, London, Heinemann.

5. India's Womanhood. (For the Secretary's wife).

- (1) Dyer, Life of Pandita Ramabai.
- (2) Ramabai, The High-caste Hindu Woman, Revell.
- (3) Thoburn, Life of Isabella Thoburn, New York, *Abingdon Press.*
- (4) Fuller, The Wrongs of Indian Womanhood, Revell.
- (5) Sorabji, Between the Twilights, Revell.
- (6) Murdoch, The Women of India and What can be Done for Them, C.I.S.
- (7) Cowan, The Education of the Women of India, Revell.

6. The Religious Life of India.

I. General.

- (1) Pratt; India and Its Faiths, Boston, Houghton.
- (2) Oman, Cults, Customs and Superstitions of India, London, Unwin.
- (3) Jones, India, Its Life and Thought, Macmillan.
- (4) Hume, An Interpretation of India's Religious History, Revell.
- (5) Farquhar, Modern Religious Movements in India, Macmillan.

II. Hinduism.

- (1) Farquhar, A Primer of Hinduism, 2nd Ed. Oxford Press.
- (2) Barnett, The Heart of India; Sketches of Hindu Religion and morals, London, Murray.
- (3) Murdoch, Popular Hinduism, C.L.S.
- (4) Barnett, The Bhagavadgita, Dent.
- (5) Dutt, The Ramayana and Mahabharata, Dent.
- (6) Grouse, The Ramayana of Tulsi Das, Allahabad, Ram Narain Lal.

III. Muhammadanism.

- (1) Takle, The Faith of the Crescent, Association Press.
- (2) Wherry, Islam and Christianity in India and the Far East, Revell.
- (3) Seal, Sufiism, C.L.S.
- (4) Mrs. Meer Hussan Ali, The Mussulmans of India, 2nd Ed. Oxford Press.
- (5) Ameer Ali, Islam, London, Constable.
- (6) Rodwell, Translation of the Koran, Dent.

IV. Buddhism.

- (1) Saunders, The Story of Buddhism, Cambridge Press.
- (2) Saunders, The Heart of Buddhism, Association Press.
- (3) Coomaraswamy, Buddha and the Gospel of Buddhism.
- (4) Warren, Buddhism in Translations, Howard Oriental Series.

V. Sects and Recent Religious Developments.

- (1) Stevenson, The Heart of Jainism, Oxford Press.
- (2) Moulton, The Treasure of the Magi, " "
- (3) Griswold, "Arya Samaj", in E.R.E.
- (4) Farquhar, "Brahma Samaj", in E.R.E.
- (5) Mozoomdar, Life and Teachings of Keshub Chandra Sen, Calcutta, Thomas.
- (6) Thakura, Devendranath Tagore, Macmillan.
- (7) Westcott, Kabir and the Kabir Panth, Cawnpore.
- (8) Guilford, Sikhism & Sikhism
- (9) Walter, The Ahmadiya Movement, Association Press.

VI. The Lower Classes and Their Religious Life.

- (1) The Bishop of Madras, The Village Gods of Southern India, Association Press.
- (2) Elmore, The Dravidian Gods, Association Press.
- (3) Crooke, Popular Religion and Folk-Lore of Northern India, New Edition, Constable.
- (4) The Depressed Classes, Madras, Natesan.
- (5) Phillips, The Outcast's Hope, London, S.V.M.U.

VII. Christianity in India:

- (1) Smith, Life of William Carey, Dent.
- (2) Thoburn, My Missionary Apprenticeship, N.Y., Phillips.
- (3) Sathianadhan, Sketches of Indian Christians, C.L.S.
- (4) Ogilvie, Apostles of India, London, Hadden.
- (5) Begbie, Other Sheep, Doran.
- (6) Datta, The Desire of India, London, S.V.M.U.
- (7) Mather, The Gospel in South India.
- (8) Carmichael, Things as They Are, Revell.
- (9) Richter, A History of Missions in India, Oliphant.

7. The Christian Approach to Indian Thought.(I) Introductory:

- (1) Farquhar, The Approach of Christ to Modern India, Association Press.
- (2) Walter, Handbook of Work with Student Enquirers in India, Association Press.
- (3) Lucas, Christ for India, Macmillan.
- (4) Hall, Christ and the Eastern Soul, Chicago, University Press.

II) Hinduism.

- (1) Farquhar, The Crown of Hinduism, Oxford Press.
- (2) Jones, India's Problem, Krishna or Christ, Revell.
- (3) Larsen, Oneness with God, Association Press.
- (4) Macnicol, Indian Theism, Oxford Press.
- (5) Robson, Hinduism and Christianity, Oliphant.
- (6) Vol IV. The Missionary Message, in Edinburgh Conference and Report.
- (7) Epiphany, Oxford Mission, Calcutta, Weekly.
- (8) Young Men of India, Calcutta, Monthly.
- (1)

III) Muhammadianism.

- (1) Takle, Siratu-l-Mustaqim, (The Straight Path), C.L.S.
- (2) Gardner, Christianity and Muhammadianism, C.L.S.
- (3) Dale, The Contrast Between Christianity and Muhammadianism, London Universities Mission.
- (4) Muir, Sweet First-Fruits, London, R.T.S.
- (5) Goldsack, Ghulam Jubbar's Renunciation, C.L.S.

IV) Buddhism.

- (1) Gilmore and Smith, The End of the Law, Association Press.
- (2) Saunders, Buddhist Ideals, C.L.S.

B. For further Reading and Study.

1. History, People and Literature:

- (1) V. Smith, Early History of India, Clarendon Press.
- (2) " " Akbar " "
- (4) Elphinstone, The History of India, 9th Ed. London, Murray.
- (5) Muir (tr.) Original Sanskrit Texts on the Origin and History of the People of India, Freeborn ~~Tribner~~ *Tribner*
- (6) Dutt, Economic History of British India, Kegan, Paul.
- (7) Lyall, British Dominion in India, Unwin.
- (8) Matthai, Village Government in British India, Unwin.
- (9) Dubois, Hindu Manners, Customs and Ceremonies, Clarendon Press.
- (10) Fraser, A literary History of India, *Scribner*
- (11) Macdonell, History of Sanskrit Literature, Appleton.
- (12) Rice, Kanarase Literature, *Oxford Press*.
- (12) The Imperial Gazetteer, New Edition, Clarendon Press.
- (3) Rhys Davis, Buddhist India, Unwin.

2. Religious Life.

I. Hinduism.

- (1) Hopkins, The Religions of India, Boston, Ginn.
- (2) Menzies, The Religions of India, Scribner.
- (3) Dunsen, Philosophy of the Upanishads, Edinburgh, Clark.

- (4) Clayton, The Rig-Veda and Vedic Religion, C.L.S.
- (5) Williams, Brahmanism and Hinduism, Murray.

II.

Islam.

- (1) Muir, Life of Muhammad.
- (2) Sell, The Faith of Islam, *Inden, S.P.C.K.*
- (3) Arnold, The Preaching of Islam, Revised Ed. Constable.
- (4) Amir Ali, The Spirit of Islam, Calcutta, Lahiri.

III. Miscellaneous.

- (1) Macauliffe, The Sikh Religion, Clarendon Press.
- (2) Rhys Davids, Buddhism: Its History and Literature, Puteram
- (3) Chariar, The Vaishnava Reformers of India, Madras, Natesan
- (4) Buhler, On the Indian Sect of the Jainas, Luzac.
- (5) Muller, Biographical Essays, Longmans.
- (6) ~~Swain~~ *Swami Vivekananda*, A Collection of his Speeches and Writings
Madras, Natesan.

3. The Relation of Hindu to Christian Thought.

- (1) Howells, The Soul of India, London, Clarke.
- (2) Slater, The Higher Hinduism in Relation to Christianity,
London, Stock.
- (3) Dowman, Christian Thought and Hindu Philosophy, *Mangalore*.
- (4) Farquhar, Gita and Gospel, C.L.S.
- (5) Pilger, Salvation in Hinduism and Christianity, *Mangalore*
- (6) Hooper, The Hindu Doctrine of Transmigration.
- (7) Uqubart, The Upanishads and Life, Association Press.
- (8) Young, Karma and Christianity, *Association Press*
- (9) Hogg, Karma and Redemption, C.I.S.
- (10) Mozoomdar, The Oriental Christ, Boston, Ellis.

4. The Relation of Muslim to Christian Thought.

- (1) Pice, Crusaders of the Twentieth Century, London, C.M.S.
- (2) Herdick, Christian and Muhammadan.
- (3) Pfander, Mizanul Haqq, C.I.S.
- (4) The Vital Forces of Christianity and Islam, Oxford Press.
- (5) Macdonald, Aspects of Islam, Macmillan.
- (6) Zwemer, Muhammad or Christ.
- (7) Gairdner, The Reproach of Islam.
- (8) Hughes, Dictionary of Islam.

5. Problems of Missionary Work.

- (1) Jones, The Modern Missionary Challenge, Revell.
- (2) Lucas, The Empire of Christ, Macmillan.
- (3) Fleming, Devolution in Mission Administration, Revell.
- (4) Russell, Village Work in India, Revell.
- (5) Wylne, Missions to Hindus; a contribution to the study
of Missionary Methods. Longmans.
- (6) Continuation Committee Conferences in Asia, New York, 1913.
- (7) Allen, Missionary Methods, St Paul's or Jesus,

C. Useful Series of Volumes to own on India and the East.

- (1) The Quest of India (Farquhar and Griswold Ed.)
Oxford Press.
- (2) The Heritage of India (Farquhar and Dornakal, Ed.)
Oxford Press.
- (3) The Religious Life of India (Farquhar and Macnicol, Ed)
Oxford Press.
- (4) The Islam Series, C.I.S.
- (5) The Wisdom of the East (Crammer-Byng, Ed) Murray.
- (6) The Sacred Books of the East, (Muller, Ed) Clarendon Press
- (7) Religions, Ancient and Modern, Constable.
- (8) The Indian Year Book, (Reed, Ed) Bombay,
Times of India Press, Yearly since 1914.

Tabriz, Persia.

March 30, 1922.

Dr. Robert E. Speer,

Secretary of the Board of Foreign

Missions of the Presbyterian Church

in the U.S.A.

[Sir:-

Your visit to these parts, we Assyrians, take as one of the greatest and most timely events that Providence has granted us during the blackest days of our flight. It is a pity that this welcome which we extend to you now, does not take place in our native land and our own homes where big receptions and sweet meetings could be held, to prove to you our love and respect, worthy of your station.

h. 9

But, unfortunately, during the last four years of our flight we have lost all our property, land, and money, wandering aimlessly and getting lost on the roads of Persia, Russia, Beth-Nahrin, India clear to America. Our environment^{and} our situation make us feel awkward in trying to fulfill our duties towards you as befits your honor. But we wish to make it clear to you, that, although we are bereft of all our property and belongings, still we can say gladly and truthfully that our love and respect are growing greater and greater towards you everyday. Your sympathy, your great efforts in the past and at present to help ~~out~~ our nation, are plain facts which have left deep marks on our hearts.... ~~Through God's help, if, Assyrians once more return to their native place (Urmia) the name Robert E. Speer will hold the highest place on the pages of our future records.~~ We hope to God that, we might reach the day of our clear sky, when our words, our writings to our friends and loved ones, should not be marred by the clouds of our trials and tribulations. But the circumstances in which we are, and knowing your friendly attitude towards us, encourage us to put before you the following requests:

1. Since it is evident to us that the greatest part of our men and women are real lovers of their tongue and nation, and are ready to put down their lives in its behalf: since it has been proved to us from the words uttered from trembling lips of our dying ones in exile, "Only Home, Native Land, and Nation," and because we do not wish to see the funeral of our nation and language: since we hold our selves responsible to the souls of our forefathers who through tribulations and repeated massacres kept their nationalism, whose bones and dust of their bodies, the stones and monuments of their graves, today cry out to us with a low but, thrilling voice, "Keep national existence": since we believe that the existence of this ancient nation and tongue depends on the opening of our beloved native place, which we hope will be the nucleus to gather all our people around it in the future, therefore we beg you to exert your influence to ~~help~~ ^{secure} the opening of our home land, and the repatriation of our people, that we might start anew ~~to~~ building the shattered altars of our nationalism, and preserve the foundations of character by re-establishing Christian schools and rebuilding our destroyed churches.

2. But before we beg of you this request we wish to make clear to you this one point! It was not coincidence or luck which brought us these hard days, thus driven from our homes, scattered and dying in exile, fallen under the curse of beggary; it was our political smallness, and diplomatic infancy; as we were lured by false promises of representatives of the allies, whom we believed would stand by their promises and repay us for our good service: but, we are sorry to say that, at the end of the war each one went his way working for the personal benefit of his own country and government, carelees, thoughtless of the unfortunate small nation which was sacrificed in the way of their respective interests.

During all the time of our exile we have had only one friend who has been

in sympathy with us in our trials. That friend is the American Relief. To whom we extend our hearty thanks, who for four years have helped and supported part of our people, but we are sorry to say that of late this friend too is getting tired and turns away his face from us. It is true every prolonged work becomes tedious and wearisome. We too, feel ashamed to be a burden to others but what shall we do: driven from our homes with nothing to live on; seeking employment, but there is no work. Russia the house of refuge for our people is in misery, America, the land of freedom, has closed its gates on us. Our last hope lies in the efforts of the Persian government to open Urumia. We hope that God for the sake of this nation, will bring success to her efforts and preserve this nation. On this basis and with this hope we beg you to use your influence with the Relief Committee to extend an immediate help and security to our people who are on the point of starvation.

3. Since we have some hope in respect to opening of our ^{the} home^{old}, therefore we beg you to take into consideration the help and support needed for our people at Urumia and Salmas, till they stand on their own feet and become self-supporting.

Very respectfully yours

Representatives Assyrian Refugees,

in Tabriz,

Mov. Elia, Bishop of Urumia

Ch. Moorhaleh

A. B. Dooman. M.D. Secretary

Legat. Encl.

A. Kandamirli M.D.

and others

Paris Bey

Harmar

James P. Hill

THE ANNUAL FELLOWSHIP DAY - 1921

Wednesday, December 28.

By the invitation of John, we met at ten o'clock in the Council Room of the Yale Club, New York. There were present, John, Harlan, Dave, James, Nolan, Charles, Phil, and Fred, and, by special invitation in which all had concurred, Robert Wilder.

A half hour was spent in planning the day, and in intercession with John presiding. Ten themes were suggested, of which four were accepted and considered, as below. We adjourned at 12:45, and luncheon was served in the same room from one to two, during which the books of the year were reviewed. Each presented some rich experience with books. Wells' "Outline of History" was in the list of a majority.

I.

WHAT HAVE BEEN THE MOST VITAL AND DYNAMIC EXPERIENCES OF THE YEAR?

1. James told of his breakdown and slow but happy recovery, with important lessons.
2. With Dave the year had been quite normal except changes in home and Church.
3. Charles had tested again in several striking ways, God's faithfulness in discipline and guidance.
4. Robert had a wonderful year, with exceptional experiences, especially in S.E. Europe and the finances. of the S.V.M.
5. Nolan called it a "level year" except concern over his future with the inevitable changes which will come with the passing of the patroness of "The Continent."
6. Fred had entered into the unique problems of the work of his sons, and had faced with gratitude, the changes which retirement from official "Y" work will bring in the fall.
7. Harlan had been passing through trying circumstances connected with his work at Drew, and new work at Yale, with weakened eyesight.
8. Phil had seen through some personal experiences of a painful character, a better way. Had been greatly helped in trying to help his children meet their problems. God's dealings in material blessings in business were gracious and illuminating.
9. John's enforced withdrawal into the desert (Arizona) for months had been rewarding in many ways, notably in his meditations on the greatness of God's universe - Space, - Time, - Imagination - never so profoundly stirred. Bishop Nicolai of Serbia had enriched his life on a sea voyage. Armistice Day at Washington was a red letter day in its religious significance.

II.

SOME OF THE SUBTLE AND DANGEROUS COMPROMISES WHICH CHRISTIANS, AND ESPECIALLY CHRISTIAN WORKERS, ARE COMPELLED TO FACE.

Some of them are: - (1) In speech by overstatement for effect; (2) By silence, when testimony should be borne; (3) In various temptations, when we "shave the edges of principles;" (4) In cherishing and leaving without clear answer, doubts; (5) In religious observances, keeping the Sabbath Morning Watch; (6) In failing to actually discover what is wrong in various amusements - seeking and finding reality, instead of following custom or conventional opinions; (7) In attitude towards fundamentals of the Christian faith, - we must take account of compromises which are right, as well as those which are clearly wrong; (8) In failing to distinguish between compromises touching vital things and mere changes of definitions; (9) We must educate conscience, - "follow me" the test - maintain a charitable attitude on matters of opinion, showing always the loving spirit of our Lord; (10) After all, the Christian life eludes definition, - "In Christ" suggests a "Christian species," everywhere the same, even when the name Christian may be wanting.

LUNCHEON

Consideration of the best time for the Annual Meeting. Generally agreed that between January 2d and 7th will be best for all concerned.

III.

IS THE SPIRITUAL LIFE OF THE CHRISTIAN MOVEMENT (THE CHURCH AND ALLIED AGENCIES) AT AS HIGH A LEVEL AS BEFORE THE WAR?

1. Jim says "Yes," judged by the reports of the workers of the A.S.S. Union.

2. Fred says "Yes," judged by the outlook of the Religious Work Department, on all types of Associations among boys and men.

3. Phil's experience makes him doubtful of the right answer.

4. Harlan says in Yale there has been a let down spiritually.

5. Nolan says there is a rising tide of religious interest and responsiveness across the continent.

6. Charles says that in organized Christianity there has been a set back, with groups here and there that have made spiritual advances.

7. Robert thinks that "the light is brighter, and the blackness darker."

8. John says "Yes," in sections of North America and other lands, with some dark spots on the picture that are depressing.

IV.

JUST WHAT IS IT TO APPROPRIATE CHRIST?

1. To go to Him in our extremity - times of special need.
2. An attitude towards Christ - the steady habit of obedience.
3. It is an act, a series of acts, - then a habit of mind and heart.
4. As I know my wife and children better year by year, though they change and I change, so also my conception and appropriation of Christ.
5. Steadily adding to my knowledge of the historic Christ.
6. To reckon with this great fact of scripture and experience - that Christ's chief occupation is to make a Christian strongest where he is weakest.
7. Make each temptation or discovered weakness a new occasion for appropriation.
8. To Yield my whole life utterly to Christ - to Discover from the New Testament what He has done for us - to Believe Him for all He has done for us and in us.

V.

WHAT ARE MY MAJOR PLANS FOR 1922?

Each reviewed his plans more or less in detail, involving as in John's world wide relationships and responsibilities, the World's Student Federation meeting in China, and commissions in Europe, adjustments to new conditions for Nolan, Harlan, Dave and Fred, and in several personal habits in a finer observance of the Morning Watch, Bible Study.

As Robert had left before adjournment, the question of admitting him to full membership was considered and unanimously approved. Fred was requested to inform Robert of the fact, and also send a brief summary and greeting to Harry and Robert.

Adjourned with a tender season of intercession - one of the most refreshing of all the days during eighteen years.

From Fred's memoranda it was found that fifteen men had been members at different times, four dropped out, and the present membership has continued without change since 1910. It is worthy of note that of the fifteen no one has finished his earthly service, though it is eighteen years since the first meeting in Caldwell. Harry and Fred did not miss a meeting from 1904 to 1920.

J. G.orman



JUN 28 1921

s.s. Limburger

Mr. Spier

Off Cape Verde Islands
June 8, 1921

Dear Mr. Spier:

A week on board! A chance to digest some of the material and impressions of my South American visit. A little analysis of Religious Problems. I started to write the first day aboard has grown to fifty typed pages, as my Corona measures space. And yet I feel that I have utterly failed to set down what is stirring within me. And I am helpless to write it to you, as I want to do. Any way, the thing that is pressing on me this morning is what I personally ought to do about this great Continent of South America. If it weren't for a little family in Leonia and the dearest friend in the world at Englewood and a few pulls back to 25 Madison Ave, I would quickly wireless to the rounds of Committee meetings, lectures and other cogs

in the hungry American machine, that I am remaining indefinitely "at the front". I long to be doing something with men - wrestling with them, pleading with them, shocking them, now a flood of love, now a shock of revolution - something, anything to get men into the fight, on one side or the other!

I am not discouraged about our missionary effort. It was never so active and influential as today in South America. But we need something more, some new method, some new prophets - some Isaiah, some Paul, some Luther, who will break new ground. The Continent is within our grasp! But we must step forward to grasp it. Let the average missionary continue on his average way of growth, let the Churches continue on their even way of slowly penetrating the Community by lodging the Gospel in a few simple souls, let our mission schools continue to teach a few young people some texts and some Protestantism. But, in the name of Heaven, let some one break out over the top, and amidst the bullets fired by his own fellow workers, who cry

"traitor", grasp the hands of the great growing company, supposed "enemies of religion" but really stirred with the noblest desires to serve their fellow men and live the life ideal!

When I think of men like José Carlos Rodríguez of Brazil, Nelson of Argentina, Peña of Chile, Pérez of Paraguay, Belaunde of Perú, and three dozen more that I personally know, and realize that they represent a host of others, who might be made powers, real dynamisms, in generating the new spiritual life of the Continent, I begin to wonder if by touching these lives with Christ and leaving them in perfect liberty to work out along their own lines the spiritual problems of their people, we wouldn't be doing a service more for reaching them by transposing our Latin Church organizations among the less resistant of the South American people.

I find men like Mackay, Tucker, Reavis and other missionaries thinking very seriously along these lines. I wish some of these men might be led to become Prophets of the new day: men who need not consider loyalty to organization, but get out in the midst of men, talk with them privately

in their homes or publicly in their Universities,
their theatres or their labor halls, just lay
his ^{worn} heart against their hearts and his clear
mind beside theirs, and think out loud with
them about their great social moral and
spiritual problems! Soon the earnest souls
would be found who would think unitedly
and finally act unitedly for the saving of
their people.

The time is not far away when there ought
to be gotten together a dozen of these earnest
souls now outside of all organized religious life,
with a few of our own people, who would
renounce all desire to direct or to make advantage
for their own organization, in order to face
frankly the great Spiritual Problem. Such a meeting
should be without publicity before or afterward and about
all things honestly not an effort to put over anything
for our organization. The men who made up that
little circle there would no doubt make up, each
one, his little circle as he returned to his home.

You have already guessed that I myself should
like to be worthy and able for membership in

that circle. But I pause before its requirements. Of all the work Christ has for His servants in South America today, I see this as the greatest, the most difficult, the one calling for the most complete renunciation of past and precious traditions.

Well, Dear Friend, if these stirrings are of God, help me to have a part in realizing them. If they are only fancies, help me to forget them. There is a little circle forming to pray and think about them and I trust you will use your intimate relationship with the Father to find His will on the subject.

There are so many big problems along many lines that need attention that it has occurred to me that it might be well for the Inman family to take up headquarters in Montevideo or B. A. for a year, moving around a month or two in other centers, to get some things moving that are now stuck and some others that are not yet thought about. I do not mind saying also that part of the reason is that I want my children to get the Latin American call to service.

Well, I can't sit still any longer, with
the thoughts of South America churning my
blood.

So I will just say once again that I owe
more than you can ever realize to your friendship
and that Jesus is closer to me because I
have seen you, and that I look forward
to a good talk soon. In the mean
time, as at all times, I am praying
for you in the midst of your many business
and problems, and am,

Yours Affectionately Yours
Guy

I am asking the office to let you have
the MS I am just finishing up for you
to run over & give me your suggestions. When
you read it, you may understand a bit
more about what I am thinking

I had a few meetings with the Com. in Esp in
Brazil. Expect to reach Madrid via Lisbon June 13,
then a few days at Barcelona, Paris & London on
Liberation matters, then home. D.S.F.

Vengurla India

January 17 1922

Robert E. Speer D.D.

Washed Persia

Dear Dr Speer:-

Many thanks for the word that you had a safe journey up to Basra. We trust that you are now with our associates in Persia and that all is going well in the solution of the big problems.

I venture to send you a few newspaper clippings which may interest you. I also enclose a brief survey of the political situation in India. For a year or more, I have been sending to several of my friends in the home church a statement--not exhaustive--of the situation out here.

Our evangelists are touring in the Southern Konkan and Taylor goes to join them the last of this week. His presence and inspiration should mean a great deal for them.

I am on the last lap of the year's work in School and hope soon to have the boys in shape for the University's School-Leaving Examination.

Mrs Wright is better and all in the Station are well.

With the Konkan's best for you all,

Sincerely yours,

Stnace K. Wright

A BRIEF SURVEY OF THE POLITICAL SITUATION IN INDIA.

You may be reading in the home papers about the unrest that prevails in India at the present time. From the letters that come to us and from the article that we read in the home-papers we feel that you are not getting all the news.

You will remember that the Prince of Wales arrived in Bombay on November 17. There are some who charge the Government with bringing the Prince to India for political purposes. The consensus of opinion, I believe, among those who try to maintain an impartial view of the situation is that Government officials were averse to have a visit from His Royal Highness at the present time. Whatever the facts may be, the Prince has recently stated in a public address that he came to India to get acquainted with the people. The Non-Cooperators arranged for a hartal (a closing of shops etc) on the day the Prince arrived in Bombay. I still have in my possession a vernacular hand-bill circulated by the Taluka (township) Congress Committee calling upon the people to make the day of the Prince's arrival a day of mourning. Traders, merchants, owners of vehicles were urged to suspend business for the day. Vengurla was absolutely closed up on the 17th. We could not get the owner of a daimy who has served us faithfully and well to come to our bungalow. In Bombay there was a hartal. This later developed into what will always be known as the Bombay riots. It is difficult for one not on the inside to say whether these riots were organized by the most radical of the Non-Cooperators or not. Some believe-urging the distribution of a certain handbill as evidence-that the riots were not unpremeditated. Whether they were premeditated or not, the riots were terrible. Different parts of the city were regular storm centres, especially Byculla. Europeans and persons wearing European garb were singled out for insult and injury. Some of our missionaries -friends-were stoned as they returned to their homes after attending the public reception given to the Prince. Some ladies were subjected to the terrible wrong of having their clothing torn from their bodies. Inasmuch as some of the Parsee women were thus wronged, the whole Parsee community were stirred and Bombay saw a civil war between Hindus and Moslems on one side and Parsees, Anglo-Indians, and Indian Christians on the other. Groups of these communities soon armed themselves with weapons -lathis (villanous clubs) and firearms-and set out to avenge the wrongs done their communities. In some quarters the mobs attacked Police-Stations and several police were done to death. Liquor-shops--some say because they were owned by Parsees--were broken up. The troops were called out and firing was resorted to. Some say that at least 300 lost their lives, including several Europeans and an American who had recently landed in Bombay. For four or five days Bombay had a regular reign of Terror. Mahatma Gandhi issued a public statement in which he expressed his great grief at the outbreaks and assuming responsibility for same. He with other leaders of the several communities visited the different parts of the city and worked heroically to restore. "Let us forgive and forget" was the theme for many of his public utterances. The riots in Bombay have left many people in fear of similar outbreaks taking place in the future. And we understand that some of the communities are organizing defence forces.

The Prince left Bombay after four or five days and proceeded to Baroda. It was noted that as the Prince proceeded on his journey Government's policy with respect to the Non-Cooperators changed. A former President of the National Congress was required to give assurances of good conduct. I believe that he with others were arrested because they were unwilling to do so. Government was determined that there should be no riots in Calcutta when the Prince arrived there. Certain Acts--directed against Seditious Meetings etc--were put into force and hundreds of arrests were made. Among those arrested were Mr Das of Bengal who was the President-Elect of the Indian National Congress, Lala Lajpat Rai, "the Lion of the Panjab" and others. Indeed so many Non-Cos were arrested that some began to feel that Government planned to make it impossible to hold a meeting of the Congress. These measures of Government sought to break up picketing (of shops, liquor) and "Volunteering", the meeting together for any purpose of the Non-Cos. These arrests did not frighten the people. On the contrary as people were arrested others came forwards to take their places. They seemed to seek "the martyrdom of arrest". And as I write this

note, there are still many in prison. Governments policy-the "policy of repression" as it is called-was greatly criticised. And among the critics were to be found those Moderates who were formerly supporters of Government. But Government's policy had the effect of preventing bloody riots in Calcutta.

An attempt was made during December-prior to the meeting of the Congress-to have Government to consent to conduct a Round-Table Conference with a view to finding a way out of the trouble. A delegation or rather a group of prominent politicians and leaders, lead by Pandit Malaviya, waited upon His Excellency the Viceroy, Lord Reading, then in Calcutta. It is evident that the leaders were influenced as they have been by the turn the Irish Problem had taken. His Excellency did not see his way clear to grant the request inasmuch as the "political" atmosphere was such as to make a Round-Table Conference undesirable. It was noted that the idea of a Conference did not have the approval of the Mahatma-Gandhi. To an impartial observer the Viceroy's decision was right because he had gauged the feeling of the public accurately. Events that took place later--especially at Ahmedabad where the Indian Congress met--showed most convincingly that the Non-Cos did not desire a Round-Table Conference.

The Congress met at Ahmedabad during Christmas week. The Muslim League and the All-India Khilafat Committee met at the same time. There were many interesting developments. A group under the leadership of Mr Fusrat Mohani sought to effect a change in the Congress creed so as to enable the Congress to stand out clearly for independence from "British Imperialism" and the establishment of a United States of India. He believed that thus the Muslim interests might be taken care of as well as the tie with Britain severed. His resolution was lost in the Congress, the Khilafat Committee and the Moslem League. Mr Gandhi was unable to give the resolution his support because his hope for getting redress of the Khilafat and Panjab wrongs was much stronger than fifteen months ago and he also believed that the attainment of Home Rule--(Swaraj) would of itself result in the passing of British Imperialism.---The Session of the Congress was noteworthy in two respects--in that Mr Gandhi was made a Dictator and the Congress definitely decided to start Civil Disobedience. "In view of the impending arrest", so runs the Congress resolution, "of a large number of Congress workers this Congress whilst requiring the ordinary machinery to remain intact and to be utilised in the ordinary manner whenever feasible hereby appoints until further instructions Mahatma Gandhi as the sole executive authority of the Congress and invests him with full powers of the All-India Congress Committee---and the power to appoint a successor in emergency". You will agree that this action by the Congress was rather surprising to all who had noted the progress of the movement for Home-Rule. How Mr Gandhi will use his powers we cannot say at present.

The movement of Civil-Disobedience will engage our thought during the next few months for volunteers are urged to begin Civil-Disobedience from January 15. I give here in full the pledge required of volunteers.

"With God as my witness I solemnly declare (1) I wish to be a member of the National Volunteer Corps, (2) so long as I remain a member of the corps I shall non-violent in word and deed and shall earnestly endeavour to be non-violent in intent since I believe that as India is circumstanced non-violence alone can help the Khilafat and the Panjab and result in the attainment of Swaraj and the consolidation of unity among all the races and communities of India, whether Hindu, Musalma, Sikh, Parsi, Christian, or Jew, (3) I believe in and shall endeavour to promote such unity, (4) I believe in "swadeshi" as essential for India's economic, political and moral salvation and shall use hand-spun and hand-woven khaddar to the exclusion of every other cloth, (5) as a Hindu I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with and endeavour to render service to the submerged classes, (6) I shall carry out the instructions of my superior officers and all the regulations not inconsistent with the spirit of this pledge prescribed by the volunteer boards of the Working Committee or any other agency established by the Congress. I am prepared to

suffer even imprisonment, assault, or even death for the sake of my religion and my country without resentment, and (7) in the event of my imprisonment I shall not claim from the Congress any support for my family or dependants". I need not point out all that this means. We shall see the C.D. Movement on a small scale here in Vengurla. The Masters of the National School are organizing the movement in cooperation with the local Congress Committee. Where this movement will lead, no one can predict. It is to be noted that for the present Mass Civil Disobedience is not contemplated. Mr Gandhi stated during the Bombay riots that the people were not ready for Civil Disobedience. One wonders what led him to give his approval to this action of the Congress.

The idea of a Round-Table Conference has not been given up. A group of prominent have arranged to hold a Round-Table Conference in Bombay "to focus into one the differing view-points of India's political parties". The Chairman will be Sir Sankaran Nair.

What Indian Christians think can be seen from this resolution passed by the All-India Christian Conference at the Annual Meeting held in Lahore with Prof S.C. Mukerji, Member of the Legislative Council of Bengal, presiding.

"In view of the gravity of the present political situation in the country and also on view of the possibility that the situation may become still more acute in the near future this Conference resolves:- (a) That in order to restore peace and harmony in the country it is necessary for Government to adopt a policy of conciliation by ceasing to put into force the Criminal Law Amendment Act 1908 and the Prevention of Seditious Meetings Act of 1911 and such other measures as have a repressive effect, and by releasing those arrested and imprisoned under these Acts, while on the other hand the campaign of Non-cooperation should forthwith be suspended by the leaders of Non-cooperation so as to facilitate a sane settlement under conditions for mutual understanding. (b) That in order to facilitate a sane settlement, a Round Table Conference be arranged of some leading Non-Cooperators, Moderates and Government Officials to see on what grounds a compromise can be arranged." At the same time the Conference expressed its belief that a much larger measure of Responsible- Self Government should immediately be given to the people of India by making Provincial Governments to a greater extent responsible to the legislature and by making such modifications in the Government of India Act as would introduce the principle of responsibility in the Central Government".

Government is modifying its policy. It has been announced that Lalaji Lajpat Rai will not have to serve his term of 10 months imprisonment. The Acts are to be studied anew and the evidence in certain cases gone over again.

There are many elements and cross-elements in this situation. One feels that the people are losing confidence in Government. It will be interesting to see whether the foremost exponent and interpreter of English law-the Viceroy, Lord Reading, will be able to guide the affairs of Government in such a way as to recover for multitudes of Indians a faith in British justice. There seems to be no disposition on the part of the Non-Cooperators to approach Government. It even seems to some that Government has lost some supporters from among the Moderates and from those who had accepted office under the new Act. It is noteworthy that the Early Sessions of the Legislative Assembly were poorly attended even though Government promised to allow a "Censure Debate". Government, too, seems to be dogged by Fate. The Moplah prison disaster is being made much of and articles are appearing in prominent magazines under the caption of "The Wheeled Black-Hole". Then again, there is the lack of unity among the Indians. Many thoughtful observers feel that the Hindu-Moslem Entente is only superficial and that relations between the communities have been strained by the Moplah uprising with the forced conversions to Mohammedanism. The feeling among Hindus themselves is anything but a feeling of unity. The Marathas are against the Brahmins and even the Barber Caste is claiming that it is as good as the Brahmin caste and as much entitled to wear the sacred thread. So all told the situation is one that is likely to have its unexpected developments. What these will be the future only will reveal. More later.

-----Horace H. Knight

Talvrij, April 10, 1920

Mr. R. G. Speer,

Dear Sir,

As a result of the last year's civil war also the majority of the Armenian university students were compelled to seek refuge here. Gradually the majority was allowed to go back to their homes, but 33 of us are still here in the most wretched conditions. Our only aim was to be educated and to be prepared in time to take a humble share in the building up of our unfortunate country, but all our hopes were frustrated by the Bolshevik invasion and our unjust oppressions.

America has done much for our people and we are sure that she will still continue to help us until these days of tribulations are over. And we, as the representatives of our unjustly and badly treated young generation, appeal to you to kindly endeavour to some

way help us temporarily, until a way
is opened up for us to get out of this
difficult situation.

Most sincerely yours,
Representatives of the Armenian refugee
students,

Onnig Khateb-Vankian

Hagop Azizian

Shoken Aclanian

Lt. B. E. Speer
American Mission
Taheriz

Wife Robert E. Speer
please accept and wear this
tiny bit of green, from his
loving and devoted friends -
The Central China Mission -
September Sixth, 1921.

Tatiz April 2nd 1922

Mr. Speer

Dear Sir:-

As a result of civil war, 8,000 people, mainly State officials, and intellectuals, Army officers, and men of varying professions, left Armenia on April 2nd 1921 and sought refuge in Persia. It was a terrible blow to our already ruined land. It was the second great blow to our national aspirations since 1915, when hundreds of our intellectuals and public leaders were massacred by the Turks in Asia-Minor. Politically, religiously, and socially there was no common bond between our people and the Bolsheviks. This being the case, however, the 8,000 men would not leave their homes, had they the smallest hope of physical safety. The terror of the former and short regime of the Soviets (December 2nd 1920 - Feb. 18th 1921) had completely stupified every body.

After reaching in Tatiz, and as soon as the amnesty declarations of Lenin were known, we all decided to repatriate, but the Government of Erivan did not allow us all to go. Of the 8,000 refugees over 700 are still in Tatiz. It took several months before the greater bulk went back. We fed them under most pressing circumstances. It is almost a year since we have been feeding 600 of the remaining, hoping that someday or another the Soviet Government of Erivan will take a broader and a more humane view of the matter and will permit their repatriation, too. Our hopes, however, have proved baseless. On the other hand, all our resources have been exhausted and our unfortunate

Compatriots are now on the verge of starvation. To save the situation we appealed to the N.E.R. of Fabriz to help them to settle on land in this Country, but the amount of the help the Committee could afford to give and the unwillingness of the land-lords to permit foreigners to settle on their lands frustrated our hopes in that direction, too. At the present time there are many of our cultured men in the employ of the Committee, working on the streets of Fabriz, however the job too difficult for them.

We have just made an appeal to the Governor-General of this province to intervene in behalf of our refugees before the Soviet Government of Erivan, although we have very little hope for a success. And now, taking advantage of your presence here, we appeal to you in the name of the hundreds of men and their helpless families, who have been left behind in Armenia, first, when reaching Erivan, to make a strong appeal to the Government for our repatriation, and, secondly, to wire to New-York to the N.E.R. for a temporary help for these hundreds of political refugees, until something is done for them by the former.

We beg you to see that without an immediate help we will soon witness a wholesale starvation of the men, who as said above, are not only the only supporters of their families, but also the best element of our public life.

Very respectfully yours:

Member of the former government: H. Ter-Hagobian
Chairman Erivan Compatriots Society: Dr. J. Ghossein
Chairman Armenian Red Cross: Dr. A. Babalian
Representative Turkish Armenians: Dr. N. A. Stepanian
" " " " " Vahé Andronian

TRANSLATION OF A POEM IN HINDI RECITED AT ^{Mainpuri High School} ~~ALLAHABAD~~
IN HONOUR OF DR. R.E.SPEER.

O M

1. My pen! write our Dr. Speer's story,
Who underwent troubles for the sake of his country.
2. Having left his home he has come to lift us up,
And now our progress will itself run to us.

DOHA

3. My brain is a trivial thing,
While lofty is your wisdom;
How can I write anything about you?
This thought makes my heart painful.
4. I cannot write anything about you when my brain is considerably
inferior to that of yours,
For in what way can I understand the deep thoughts of yours.
5. However, kindly hear me, this is my request,
Considering me your servant hear my gatt patt (meaningless talk).
6. Though have stood for extending welcome, I am incapable of singing
welcome,
(Finding this) My only desire is to see myself merged in these fine
decorations.
7. In this school today what a glorious light there is!
Wherever you look abundant happiness there is.
8. Glorious sun having appeared, the stars of evil and gloom have hidden,
(It looks) As if the whole of joy has been heaped in this institution.
9. Our Dr. Speer has arrived here today,
Whose welcome song we sing today.
10. How much might we sing welcome, satiated are not our hearts,
Thinking this, in the end, the pen moves further not.
11. The only request we make in the end is kindly to ^{hear} ~~keep~~ us always in
~~your~~ mind
Now having finished my writing I close it with (my prayer for your)
well-being.

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हे लेखनी लिख दे हमारे, डाकर स्वीयर को कया

जिन्होंने ने निज देश सेवा हेतु, भोगों थापदा

थाये हैं उन्नीत को हमारे, जन्म भूमि छोड़ कर

शव शेष हो, वह थायेगी उन्नीत हमारे दौड़ कर
दोहा

तुच्छ वृद्धि यह जाना है, उच्च वृद्धि है थाप

कैसे बरगिन कर सकें, यही हृद्य में ताप

मैं हूँ तुच्छ वृद्धि और थाप है उच्च वृद्धि में कैसे बरगिन कर पाऊँ

और किस प्रकार उन भावों का मैं गदा शयि समझ पाऊँ

पर भी करता हूँ कुछ विनय, वह मेरी कृपा कर लीजें ^{सुन}

थापना एक दास समझ कर, इसकी गठ पट सुन लीजें

छड़ा हुआ है स्वागत को, पर कैसे स्वागत गाऊँ मैं

कस लख कर सुन्दर रोमा को, इसही में बस रम जाऊँ मैं

शाज इस पाशगला में, क्या शयि प्रकाश है

जिस तरफ देखो, उधर ही हृष का आकर्ष है

दिख गये दुरवः रोक तोरे मोद ऐव का दर्श है

मान लो सारी सृष्टि का, यह स्कूल ही आदर्श है

हैं पधारे शाज मेरे डाकर स्वीयर से यहाँ

जिनके स्वागत का मुबारक बाद गाते हैं यहाँ

मुबारक बाद गाते कहें तक कुछ कभी पड़ती नहीं

शान्त को यह सोचकर लेखनी रुक जाती यहाँ

शान्त विनय अब है यही रखना ^{यत्न} सुध सबको यत्न ^{स्वयं} ^{में तो}

लेख को कीर परी अब करता हूँ इति शुभम्

2-1

Testimony of Mirza Ghulam Hosein Khan, (Tailor)

REASONS FOR LEAVING ISLAM.

1. In the first place it is impossible to be content with the Moslem system of belief on account of the superstition and credulity involved in it.
2. The use of force in religious propaganda during the time of Mohamed throws suspicion on the genuineness of the teaching.
3. In subsequent history there has been a conspicuous absence of enlightenment and an attitude of aloofness and enmity towards other peoples.
4. My heart found no comfort in Islam.
5. I became convinced that the backwardness of Persia was largely on account of bigotry and the lack of religious and intellectual freedom.

REASONS FOR BECOMING A CHRISTIAN.

1. A new birth at thirty years of age.
2. The study of the Bible.
3. The invitation of Christ, on the basis of love, virtue, and peace.
4. The increase of the glory of the kingdom of Jesus Christ throughout the world.
5. The finding of assurance, and of comfort for heart longings, and reaching a basis in belief for loving all mankind.
6. My prayer is for freedom in Christ Jesus for all Persia.

Testimony of Mirza Atta Ullah Khan. (Hospital assistant)

I beg to present the following brief statement of my chief reason for leaving both Islam and Bahaism. As I thought about it, an instructor must first have acquired knowledge himself, before he can impart it to others. And when I considered Jesus Christ, I saw in him the very perfection of personality, - and he was not involved in the acquisition of material things. He did not choose any merely temporal end as the purpose of his life. And habitually he conducted himself with humility. When I examined the gospels, I saw that when Judas delivered our Lord into the hands of the chief priests, one of the ~~disciples~~ cut off the ear of a soldier, and Jesus commanded him to sheath his sword, telling him that he who resorts to the sword shall perish by the sword. As we think about this we see the ideal that is set forth for his disciples. At another time he said to them, I wash your feet that you may learn to wash one another's feet. And so we see also in the conduct of his disciples, the burdens they bore and the hardships they suffered were but tokens of the love they had for mankind.

On the other hand, what must I think of Mohamed, when I think of what is written in history about the battles he fought, and the zeal he had for conquest. Likewise his twelve disciples or representatives, whom we call the Imams, - usually they were men of war and of bloodshed. First there was Ali, who was famous for his valor in battle, and his fighting with the Jews has been much celebrated. So also it is perfectly evident from history how ^{Imam Hasan and Imam} Hosein lived and fought. And this criticism applies to Islam in general, and every tree is known by its fruit. Success in war was the only proof Mohamedans had, whereas they should have considered that a real prophet would not extend his teaching in this way.

I was a Bahaie because my father and grandfather and all my family were Bahaies. But I have found nothing more perfect than the teaching of Jesus Christ. What specially impressed me is what I have written above, though there are also other factors. Whoever has ears to hear, can arrive at real happiness, and I think I have found this happiness in Christianity.

Testimony of Mirza Abbas, (carpenter)

I thank God for my brethren in Christ.

1. In the first place I object to Islam in that Mohamed carried on his propoganda by the force of money and of oppression. He could not be a Saviour.
2. Anyone who has numerous wives can not have fellowship with God; of necessity he must be a worshipper of his own lust. He could not be a Saviour.
3. Anyone who instigates strife and turmōil, saying that if anyone strikes you on the ear, strike him in return, and saying many more such things, even sanctioning retaliation in murder,- he could not be a Saviour.
4. In so much as Mohamed got his daily food by theft, and this is so well known that the Arabs still justify theft by saying, "Et is the work of Mohamed," and Mohamed says in his own behalf, "By the help of God we have made a great conquest"*, and much of his teaching and many of the alleged miracles are in the same strain,- he could not be a Saviour.
5. Mohamed said that every one who was not of his religion was an infidel and unclean, and thus he did away with fellowship among mankind, in so much as he was taken up with greed, force, lust, hatred, murder, and self-seeking. We Mohamedans came to understand all this. He could not be a Saviour.

* A standard on a Moslem bannar. Approximately the same thing is found in Surah 48, verse 1.

Why I became a Christian.

Now I thank God that he has given me ears to hear and a heart to understand. I saw that in the Moslem faith all leads to destruction, and I searched for truth, to find a Saviour, until God, of his grace, showed me the way. I searched the Bible and I saw the glory of God, and I saw that the Bible leads mankind to God, and that God himself has provided a way of salvation. Convinced that Jesus was no worshipper of lust, my heartsaid, "This is the man to be a Saviour."

I realized that I did not find retaliation taught in the Gospels. But on the contrary, here are a few verses, the gist of which I recall:

What you wish men to do for you, you do those things for them.
If any one is your enemy, you be his friend.
If any one injures you, do not seek to injure him in return.
In so far as you are able, always act with love.
Do not regard anyone with evil intent.
Always seek grace from God and it will be given you.

I appreciated that what Mohamed taught has been the source of lying and hatred, and that which I learned concerning Jesus was that which I have stated above. And I am convinced that all others have been sinners, and that Jesus alone can be a Saviour. The Holy Spirit helped me, and from the hand of my spiritual shepherd I received baptism, and now I seek, by God's help, to follow the way of life. God knows the conscience of his unworthy servant, and I surely thank the God of all grace that he gave his Holy Spirit, that I might have hope. O God, show me in my weakness, the way of life that I may grow more perfect. I thank God that the brethren pray for oneanother, that we may all be saved and kept.

Testimony of Mirza Mohamed Ghasim

(formerly rug weaver, now the acting pastor)

Q. Does the teaching of the Koran prove that it is a book from God?

A. No.

Q. These one hundred and forty surahs of the Koran, by the power of what person did Mohamed declare them, by the power of the Holy Spirit?

A. No.

Q. In regard to the Koran, what then is your belief and on what authority?

A. It is a compendium of the teachings and customs of other peoples, e.g. the customs of the Jews and other Semites, Zoroastrians and Hindoos, of Roman Catholics, of Arabs of that time, and of the followers of Hanif; and one of its obvious results has been the imprisonment of women, separating them from their natural rights of humanity and depriving them of learning and progress. For the preparation of the Koran Mohamed had no special command of God and no singular learning to qualify him for this work. He obeyed his instincts and among these jealousy was prominent.

Q. Thirteen hundred years have passed since the Hejra, and from generation to generation Islam has made progress, and up until the present there has been no revolt against it among the Persians. They are divided into 72 sects, but they have rejected neither Mohamed nor the Koran. Why is this?

A. The spread of Islam and the persistence of it can not be considered as a proof of the authority and right of Mohamed, for idol worshippers are still numerous and persistent enough, and I am waiting, according to the prophets and in conformity with the declaration of Jesus Christ, with the expectation that all will believe on Jesus Christ and be one communion of the Christian faith.

Isaiah 60:6-7

John 10: 16

Isaiah 19:23-25.

Matt. 24:14

Isaiah 2: 1-5.

Phil. 2: 10-11.

Isaiah 49: 22-26.

Q. What then is your faith and belief?

A. I believe in the New Testament, and am a Christian, with faith according to the instruction of Jesus Christ.

Q. Assuming that you are a Christian, are you able to deny that the Koran is from God? Cf. Surah "The Spider" (29) v.45.

"Thus have we sent down the book of the Koran to thee: and they to whom we have given the book of the Law believe in it."

A. The answer is in James 2: 19 :

"Thou believest that God is one; thou doest well: the demons also believe and shudder."

Q. But what reply have you to Surah "Women", ~~24~~ v.169-170, where we read: "God if only one God! Far be it from His glory that He should have a son! His, whatever is in the heavens, and

whatever is in the earth! And God is a sufficient guardian. The Messiah disdaineth not to be a servant of God, nor do the angels who are nigh unto Him."

A. The answer is found in the Gospel of John, ch.1:1-4.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him, and without Him was not anything made that ~~was-made~~hath been made. In Him was life: and the life was the light of men."

Q. But we read about the creation of Jesus in Surah (3) The Family of Imran, v. 52.

B Verily, Jesus is as Adam in the sight of God. He created him of dust: He then said to him, 'Be', and he was."

A. The answer is found in I Cor. 15: 45-50.

B So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earth, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. and as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption."

Q. But about Jesus death, did God really let it happen?

Cf. Surah (3) Al Imran, v. 48. "Remember when God said, "O Jesus, verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not."

A. We find Jesus death explicitly stated in Matt. 27:50,

"And Jesus cried again with a loud voice, and yielded up his spirit."

Q. How do you interpret Surah (19)"Mary",v.34, which says :

"And the peace of God was upon me the day I was born, and will be the day I shall die, and the day I shall be raised to life."

A. See John 20: 16-17: "Jesus saith unto her, Mary. She turned herself and saith unto him in Hebrew, Rabboni; which is to say, Teacher. Jesus saith to her, Tough me not; for I am not yet ascended unto the father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."

Q. But did Mohamed consider that the Jews really killed Jesus?

Cf. Surah (4) "Women", V. 156. "Yet they slew him not, and they crucified him not, but they had only his likeness."

A. In regard to this it would be well to read I John 4: 1-5:

"Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world."

Q. I can give no further answer to this, but it would be well for you to consult Moslem scholars and teachers.

A. Jesus gave instruction concerning the scholars and teachers. We find it in Matt. 23: 30-38.

Q. I agree that there is resemblance in every particular with the present scholars and teachers of Islam, but I still thank God that I can believe that Mohamed is my prophet and saviour, and was himself without sin.

A. According to Moslem practice the witness of three persons is enough in most cases, and thousands have held this belief from instinct or tradition, but it would be well to consult the words of Mohamed which are found in the Koran itself. Cf. Surah (40) "The Believer", v. 57 : "Therefore be steadfast thou and patient; for true is the promise of God: and seek pardon for thy fault, and celebrate the praise of thy Lord at evening and at morning." Surah (47) Mohamed, v. 21: " Know, then, that there is no God but God: and ask pardon for thy sin, and for believers, both men and women." Surah (48) "The Victory", v. 1-3: " Verily, we have won for thee an undoubted victory. In token that God forgiveth thy earlier and later faults, and fulfillieth his goodness to thee, and guideth thee on the right way."

Q. This is obvious. A prophet may be a sinner, but not so with a mediator or a saviour who is to accomplish an atonement for sins. So what must I do to be saved ?

A. The answer is found in Acts. 2: 37-39.

Q. But where do we learn that Jesus was without sin ?

A. In John 8: 46, and as I said, when you read the books of the prophets, they will throw light on this. Jesus himself says, in John 5: 38-39, "You must search the scriptures, etc."

Let us pray about it.

O God Almighty, I thank Thee that Thou did'st set us free from the oppression of fanaticism, and that the Holy Spirit, given unto us, poured forth thine own love into our hearts. We love Thee with our whole souls, and know certainly that Thou didst first love us, and did'st give of thine own life in Jesus Christ on behalf of mankind. Thou did'st bring us to a knowledge of thee, and we have hope that on this earth we may soon be one flock, under one Shepherd. This is our prayer, in Thine own name.

Amen.

The Talkative Wife.

The man^{to} whom this story relates was married to a wife, who was too much inclined to leave her own house and gossip amongst her neighbours. One evening she had gone out to sup with one of her friends, and he sat up a long time waiting for her in vain.

At last he gave up expecting her, locked the door, and went to bed. In the night he heard a loud thumping at the door, and a voice calling to him and saying, "Open the door; do you not hear the voice of your wife?" "Not at all," said he, "You are not my wife, nor do I know your voice; my wife is with me here in bed."

She continued her entreaties for some time, but in vain. At last she said, "If you do not open the door, I will throw myself into the river." Having so said, she threw a heavy stone into the river and stepped aside to keep ^{out} his sight. The man, alarmed at the sound of a heavy body falling into the water, rushed out ~~his~~ ^{of} bed and ran to the bank of the river to rescue his wife. While his duck was tamed, she ran into the house and locked the door. Finding that his wife had been playing him a trick, he returned to the house and demanded admission. "Begone," said she; "for you have just told me that you are not my husband."

Addresses of R.E.S.

Until Sept. 1st.

Care of the Rev C.A.R. Janvier,
Ewing Christian College,
Allahabad, India.

Until Sept 15th.

Care of the Rev J.H. Orbison, D.D.
Ludhiana, Punjab, India.

Until Oct. 1st.

Care of the American Pres. Mission
Kohlapur, Bombay Presidency, Ind.

Until Nov. 26th.

Care of the Rev. J.C.R. Ewing, D.D.
Lahore, India. *Panjab -*

Left N.Y. Aug. 5th

" Vane. " 18.

arr. Yokohama " 28.

E.B.S. left home

Aug. 8 - left

N.Y. Aug. 10 -

Eric came Aug. 13

Jan came " 16.

Eric & Jan left Sep. 1 -

Letter mailed to P.E.S.

Aug 8 (6-7-87) To San Francisco.

Aug. 15 - To Alameda.

Aug 18 - " " -

Aug 28 " " " -

Sept. 1 " " " -

POLISHING THE PERSONALITY

Education with a soul understanding is the
perfect polish of a personality

Education without a soul understanding is the
doubtful polish of a personality

The personality of mortal is the expression of the physical body with its brain qualifications and flesh possibilities of energized pulp - as evolved during the lifetime of a mortal on earth.

The polish of personality is educating the body of flesh with its associations to a more advanced state of unfoldment - by developing the physical and mental possibilities through the unlimited cultivation of language with "modern methods", as a resourceful means for the personal expression of one's thoughts and acts.

It is grievously unfortunate that the present custom of modern methods is to polish the personality of mortal by first educating the physical body and five senses on a material basis, without the spiritual foundation or the self-respect of a soul understanding.

As the physical body of mortal is created and constructed from mother earth energized, then the "physical body or personality of mortal" is subject to the evils and ills of which flesh is heir:- and to polish the crude characteristics of flesh inheritance and physical possibilities without the Keynote foundation of a spiritual soul understanding - is to burden humanity with the inestimable weight of polished sin and error, skilfully veneered to screen the corruption of a decadent age. The devil in all his glory - where the voice of God to mortal ears is dreadful.

When a child is taught the Keynote foundation of soul understanding as a spiritual rudder or balance of poise - then the polish of a school or college training will develop self-reliant and self-respectful men and women worthy of cultivation as a blessing to God and humanity. But! to cultivate the crude characteristics within the personality of mortal where the moral and physical seeds of error are unchecked, and open to a further development by a school or college treatment of polished error - then a crime has been committed by the parents or instructors where sin has been sown broadcast to humanity - which only culminates in an unlimited amount of creedal controversy, social intrigue or a selfish desire to dominate and self-possess.

Children and adults should be taught the elementary construction of soul formation, and a soul conception of spiritual understanding in Universal Law - disciplined with divine reverence and a self-respect for the moral upliftment of humanity.

Physical Law or Nature Law develops a "greed" to self-indulge and self-possess.

The Soulless expression of mortal manhood.

Soul Law or Universal Law develops a "love" to self-sacrifice and self-respect.

The Soul expression of immortal manhood.

One is a thoughtless blemish the other a merited blessing.

To Are you an advocate to establish the perfect poise of personality with a soul understanding?

Respectfully yours,

Franklin E. Parker
218 Tremont St.
Boston Mass

Mr R.E. Spear Pres.
Y.W. Casso -
Jan 29 - 1920

The Presbyterian Church
of Englewood, New Jersey

REV. CARL HOPKINS ELMORE, MINISTER

Dec. 14, 1921.

My dear Mrs. Speer:

Thank you so much for Dr. Speer's letters which I am returning. They are so very interesting that I had a hard time choosing what parts should go in the Church Record.

Would it be too much trouble for you to send me others as they are printed? I should like so much to read them and I know that the readers of the church paper will want to keep in touch with Dr. Speer as he goes about his work.

With warmest regards,

Affectionately,

Elizabeth G. Olyphant.

TO DR ^{AND} MRS ROBERT E SPEER

FROM THE KIANGAN MISSION.

WITH DEEP APPRECIATION OF THE MANY HAPPY
YEARS OF COOPERATION AND COUNSEL TOGETHER
AND AS A SIGN OF OUR ENDURING FRIENDSHIP

Ludhiana, India, (Panjab)
Sunday, Oct. 17th, 1921.

My dear Mrs. Speer:—

You will excuse me I hope for thus informally venturing upon you, but as I sat and listened this morning to a wonderful sermon preached by your husband, I thought of the great sacrifice on your part in giving time up to come to us. And so, I just want to thank you, and tell you that many of us, both Indians and missionaries, are being strengthened and helped by this great man of God. We have needed him and his message, and it seems to me that Dr. Speer has come to us at just the right time.

I feel sure that in his absence, the

Land is caring for you and yours in
a wonderful way.

Forgive my writing in this way, but
some way I just couldn't help it.

Most sincerely,

Olga W Barrows.

(Mrs. J. V.)

The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

March 21st, 1922

My dear Mrs. Speer,

Dr. Dodd asks me to let you know that on inquiring in the Travel Department he finds that nothing is being done about making arrangements for Mr. Speer's return. He therefore thinks it will be safe to send on any letters for the next few days to Constantinople as he told you over the telephone, as letters reach there in approximately three weeks. I hope that we may hear shortly by cable from Tabriz telling us definitely the date of Mr. Speer's leaving.

With kind regards,

Very sincerely yours,

Johannis G. Cornell

The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

November 28, 1921.

Dear Mrs. Speer,

I am enclosing the letter to the Persia Missions showing Mr. Speer's plan of visitation. I have consulted with Dr. Dodd, and he suggests the enclosed mailing addresses, on the basis of Mr. Speer's letter. Of course it is all tentative. If we receive anything more definite we shall of course send you word. I am sending copy of the list and the letter to Elliott, as you suggested.

With warm regard,

Sincerely yours,

Mary Schnell

MS

P.S. Mr. Steele says he will be happy to do what he can for Miss Cutler and Miss Taylor.

AVOID VERBAL MESSAGES

Inter-Office Correspondence

National Board of

The Young Womens Christian Associations

Date _____

To Mrs. Speer of _____ Dept.

From Mrs. Bidwell of _____ Dept.

Telephone message from Mr. Speer's secretary
cable from Lapriz. Persia from Mr. Muller
reads —

Speer expected to arrive first approximo.

To
Mrs. Robert E. Speer
from her friends
The Central China Mission.

"She tarrieth at home, and looketh
well to the ways of her household."

September 6, 1951.

Ans. Jan 3. 22

Darya, District-
Hoshiarpur..

20.12.21.

Dear Doctor sahib,

Words do not help me to express the deep sense of gratitude & devotion which I feel within me, when on 12.12.21. at Lahore you the great personage bestowed upon me the high honour of speaking to you in the midst of such a splendid gathering. My hair have grown gray in the service of God. I assure you that I feel & still feel that favour of yours as a unique hon in my life. Kindly accept my sincerest & most cordial thanks for the same. Please believe me when I say that whatever information I furnished on that day & whatever I am inditing now

only represents the true promptings of my own clear heart & conscience. It is not instigated. I may tell you that my views deserve your careful consideration for the reasons which I will state, that I was baptised from a pre-eminent family by Dr. K. C. Chalton, of Huddersfield, whom I believe you know full well & afterwards he & I both continued to work side by side; & up to this time, no less than three thousand souls, men & women, have entered the fold of Christianity under my guidance & persuasion. I have seen the time & late

lamented, Dr. K. C. Chatterji & a
comparison of that time with
the present fills my heart
with grief. The work of mission
which prospered so gloriously in
his hands is not similarly
progressing now. In the interests
of the work of mission, I assign
the unmistakable reason that
formerly the missionaries
impressed the people with the
kind & loving treatment, & the
treatment now accorded by some
of the missionaries to the native
people & Indian native workers
is bad, differential & like that
of the Governor & the Governed.
It impedes the free progress of

the mission work. The treatment
accorded by Mr + Mrs A. B. Gould
of Hoshiarpur to the native
workers is especially of this nature.
Ever since, they came to Hoshiarpur,
a ceaseless dispute has been
raging in the church at
Hoshiarpur. Polos Rasoul informs
that "you are not the sons
of a female slave." The work
of mission is the work of God; it
is not the work of Government,
or any private individual. If any
body makes disputes, collisions &
obstinacies, the work of God suffers,
which is quite undesirable. It
grieves the 'holy spirit' of Christ.
Please weigh my allegations &
read my appended testimony. If
you kindly give me your address

I would write to you in America
I write this for the welfare
of the work of mission, not
for myself; for I am an
old man, ready for journey
to Heaven.

Kindly accept from me
my greetings & Best
Compliments in connection
with the 'Xmas' day.

Yours v. v. faithfully,

Rev. Nizam-ud-din,

A. P. Mission

Punjab,

~~Wt. - Please~~

Compound,

Don't send it. Dabulgi, Dist-
one to any body
the mission Compound. It is in
entirely you may inquire.

address
"S P E E C H"

Mr. Chairman, ladies and gentlemen,

I wish I could be asked to give or read my ^{address} speech of reception in my own language, when I could express myself more freely as well as in an eloquent flowery style. This English ^{being} a foreign language of which I am not a master binds my liberty. I also fear that I shall commit errors which I hope you will look over and ^{hear} me for a little while in my poor English.

Well, friends, on this occasion I would like to repeat the words uttered forth by the eager lips of ^{Jacob} when he said in the end of his great conflict, "I have heard of thee in the hearing of the ear, but now my eyes seeth thee" Of course I do believe Dr. SPEAR has not the least ambition of getting for himself the honour the man gave to God, but I am sure he is not free from the ambition of gaining for himself the regard, esteem, and affection, and ^{love} liking of the people to whom he has come and to be acquainted with them, their problems, requirements, uplift ^{my} achievements and possibilities.

I should say we have heard of Dr. SPEAR for a long time and we were waiting and anxiously waiting for his arrival, when most luckily, the day has at last come to have him today among us, and see him face to face. We welcome him most heartily. GOOD DAY ! GOOD LUCK !!! God be praised for his safe arrival in this land and among ^{us}.

Ladies and Gentlemen let us now turn our eyes towards our chiefman of the day - I regret, I have not studied much of the Physiognomy, otherwise I would have put before him all the best qualities he has stored in his personality. I can only say from what I have heard about him and by looking at him, that he is a pious, prayerful, studious, cultured, sympathetic, brilliant, gentlemanly and eloquent, having a pleasing voice, and charming personality. We thank God for his life, and much more thank him for the deep and incomparable and immortal love he has within his heart for the salvation of the people of our beloved India. It is

undoubtedly true, our country has been made rich through his long untiring and unselfish labours. He sits in America in the Office of Foreign ^{Missions} Board, operates the machineries of the power house, and sends forth great powers to many a needy countires on the face of God's World. He also sits in his American Office meditating over problems, writing the desti-^{Yellows}nies of the churches, carrying at his heart a world of cares, anxieties, pains and pleasures. What a beautiful life ! What a precious soul !! God bless him, God grant him a long life !!!!.

* Ladies and Gentlemen, I must now further consider how to give our esteemed ^xdignified guest, a real and hearty reception ? Let me give three illustrations here for you ^xto follow. I will point first to Herodotus who recorded that when Xerxes was passing over the bridge of Hellespont to enter into the city, the way before him was strewed with branches of myrtle, while burning perfumes filled the air. Again Curtius tells of the scattering of flowers in the way of Alexander the Great when he entered Babylon. We further read of Monier who is our own ^{historian} day saw the way of a Persian Ruler strewed with roses for three miles, while glass vessels filled with sugar were broken under his horses ^{hoofs} feet - The sugar being symbolical of prosperity.

Let me ask why such a course was adopted by the inhabitants on these ^{two} occasions? Simply in order to show their greatest esteem, their greatest honour, affection and liking with which they were ready to receive and welcome them ^{love}

* Friends, I regret I am not in a position to make the present scenes so grand and magnificent, even then by way of showing our greatest esteem, honour and ^{love}liking and affection, I'll shower a handful of sugar as symbolical of prosperity, both spiritual and secular for Dr. SPEAR in our and his land. Also I believe friends will join with me in pouring forth ^{rain} rain of flowers ^{and} and branches in the way of our guest to show that we make a warm place for him into our hearts of heart, and firmly ^{bind} tie the tie of brotherly love, for which the apostle was so eager to reign in the Christian Churches.

Ladies and gentlemen, I would say a few words
 more in the closing part of my ^{address} ~~speech~~ which I
 hope you will listen to with a little more patience.
 I have to say that our Dear friend Dr Spear has by
 this time visited many centers of our work and
 probably he has met with disappointments as well as
 encouragements - both dark and bright pictures. He
 has come in contact with American & Indian workers
 even such as come short of him in capacity, quickness
 penetration and wisdom, I hope, he as a friend and
 father, brother and patron ^{will} bear with all the weaknesses
 of our work and workers. I would at the same time
 say most sincerely, dear Dr Spear, that the heart
 the money, the efforts you have so long put and
 spent on this land has not gone in vain, neither
 your pearls to the swine, nay! never!! There
 are at present in India, Indian Christians, magistrates,
 Deputy Collectors, Barristers, Pleaders, Doctors, Postmasters
 Professors in Colleges & Schools, Ministers, ~~and~~ Judges, Etc Etc.
 say in every rank & profession of high order, saint
 and sages, refined & cultured & advanced - they all
 are the living and fresh fruits and outcome of your
 money and labours. Way disappointments then should
 cross your peaceful mind for a moment. Here is a
 congregation just before you, most of the members
 are a direct result of the ^{labours} ~~services~~ you spent and they
 are to shine forth splendour & glory. ^{now in the end} ~~we~~ offer you our
 hearty thanks for your ^{this} kind visit to us - ~~and~~ you will
 be fond but not forgotten - you will live in our memories
 always. May God bless you and your work.

Addressing Mr. Paul &

Amherst Centennial Church

Dec 3, 1921

Club in a Gmt. Supply's Office

Ans 2nd

Sangli Mission
November, 2nd, 1921.

My dear Sir,

I am keeping a request in front of you of which I need to know from you at your earliest convinience.

Poverty and want of education leads me to improve my domestic condition. The only way which I can point you is this, the poultry and chickens. I have a great desire to have a great many chickens on which I can pull on my livelihood in a moderate state. Poverty is the cheif thing which forces me to ask you for the help. You can help me in many different ways, but I request you very humbly to grant my asking of money from your people. You can tell them my condition where you can find time to speak about Indian affairs. I have

a great hope in you and your people.
If you please, I will meet you at
Saugli when you will be at Saugli.
I wanted to tell you my pitiful
condition in detail but I will
speak to you all about my condition
and I can not tell all my affairs
to anyone as I can not write it
in English.

I am expecting an early reply
from you. Nothing more to add.

I am yours Sir,
Obediantly,
Shanker Kushabka.

TRANSLATION OF A POEM IN URDU RECITED AT ETAWAH
IN HONOUR OF DR. R. E . SPEER.

1. How happy is every Christian of Etawah today!
Why is decorated the house of Padri Sahib?
2. Whose arrival has made them so delighted?
Why young and old are abundantly enthusiastic?
3. The advent of what guest has created so much excitement?
The mention of which cannot be made here.
4. There is a rumour that from America has come our honored guest,
Who is the Secretary of the Board of the Mission.
5. Throughout the world known Dr. Speer is,
God has entrusted him the keys of wisdom and wit.
6. That is, in religion Speer Sahib has great enthusiasm,
And therefore people call him Doctor of Religion.
7. Merciful and good natured and sweet he is,
These qualities are but a tiny representation of the popularity of his.
8. With him has come Russell Carter Sahib,
Who commands high respect, honour and grandeur high.
9. Possesses Dr. Ewing a lofty intelligence,
And has for a long time under the sky won reputation.
10. For great many years he had been Forman College Principal,
And has qualities in no way inferior to those of Sahib Speer.
11. Simple minded he is and the source of wisdom and intelligence,
With what tongue can his attributes be reckoned?
12. Unparalleled he is in the country and the pride of the nation,
Very few in this world are such privileged persons.
13. Good luck to Etawah is the consequence of their arrival,
What say we but that blessed is here their arrival.
14. 'Welcome'! say we to them all together, with folded hands
Before these august gentlemen do we, great and small, stand.
15. Undoubtedly angelic qualities these three gentlemen possess,
Heaven showers on them blessings at every breath.
16. It is our good luck that they are in our midst,
Whose personalities abound in millions of good qualities.
17. The presence of Russell Carter fills us with joy unlimited,
Generosity to our Etawah station he has many times exhibited.

18. Proper it is to call these persons angels of righteousness,
They have made their appearance from a land far stretched.
19. Their pilgrimage excites great intensity in faith,
Blessings descend perpetually at their step and breath.
20. The Padri Sahib of Etawah is also an high personality,
Through him our eyes have seen this time of novalty.
21. His name is Fitch Sahib, widely known,
And in Ceylon is this brave man's home.
22. None there is in Etawah equal in hopefulness to him,
For his good treatment young and old admire him.
23. His love of God is manifested in his love of mankind,
The grace of God is working on him in abundance.

-----OoOoOo-----

ہر مسیحی کے اُلوہ کا مکیسیا شادمان
 کہ لے اُنکی خوشی اُنکو ہوگی وہ بیلیمان
 کوئے مہمان کی آمد کا وہ خوش و خوش
 وہی وہ لشرق اسیر کے لاکھین حضور
 ڈاکٹر بن البیر صاحب جہانین نامور
 یعنی بابت مذہب سے البیر صاحب بزرے
 رحمت اور نیک سیرت جہاں بخت و کرم
 آئے ہیں ہمراہ ڈاکٹر وہ رسل کا کُتر جناب
 ڈاکٹر کو نیک صاحب ہیں بیت عالی دماغ
 کا لچ خوشی کے حد تک ہم سب سیر
 ہیں کیم الطبع یہ اور مہینے فہم و دجا
 ملک میں بکثرت ہیں یہ اور خوش قوم ہیں
 وہ بڑی قوت اُلوہ کی جو یہ لشرق لائے

پادری صاحب کا بندوقیو وہ رشتہ بستان
 کیون نہیں پوچھ لاسما تالے وہ پیر و جوان
 جس خوشی کا ہو نہیں بکثرت بیان مجھے بیان
 ہیں مشن کے بورڈ کے کٹر بیلیمان
 عقل و دانش کی خدائے دی میں انکو بجا
 ڈاکٹر روحانی کثرت ہیں سارا جہان
 ہے اوانفری کا اور کیم ایک یہ ادنی نشان
 صاحب عالی علم ہیں مفتی باغ وستان
 ہیں بیت مشہور حد تک یہ زیر آسمان
 البیر صاحب کے انجمن کیم نہیں ہیں قویان
 کوئے مقیم کے کٹر اور کیم بیان ہم قویان
 ہیں بیت کیم ایسی دنیا میں مبارک سبب
 وہ مبارک رشتہ ہیں آنا بیان

دیکھ کر حیرت من آدمی کہتے ہیں صلیبی

دست بلند خدمت عالی میں ہیں حور و ملا

ہیں آفرینہ فوہیہ بیرون شخص العین شکر

احسن کرنا ہے تارل رقیہ ہر دم آسمان

اے خوش نصیب کہ میں تشریف فرما ہوں

ذات والا میں بہرہ ہیں جس کے لاکھ فوہیان

چلے اگر افروزی رک رک کر کی ہو کہ فوہی

جو امان کے مشن ہیں تباہت صبران

ان کی شہیہ آفرینہ کہتا ہے بیکجا

دور کے تشریف لائے ہیں جو حق بجا

ان کی زیارت سے ترقی ہوتی ہے ایمان میں

بیرتیں نازل ہیں ان کے رخ طبع سے نیران

پادری صاحب امان کے جو ہیں عالی مقام

جس کے باوجود دنیا و دنیاوی امور سے بے نیاز

نام نامی حقیقت صاحب کتب مشہور

وہ تو دے خاص نفاذ ہیں یہ ہر جوان

حوصلہ افزائی میں ان سا امان نہ ہوتا

ظہور کی انہر صفت کرنا ہے ہر مرد و جوان

خلق مانتا ہے کل خلق کے ان کو سوا

احسن انہر خدا کی بھونچے ہیں بیکران

Vengurla
Bombay Pr
18th Nov 1921

Amst 3^{pm}

Dear Sir

At Mr Wright's bungalow in Vengurla I promised to send you my thoughts about the Christian Gospel.

Hereto is attached a short statement of the impressions which a first-reading of the gospels left on my mind. I have stated them in 9 propositions, with authorities subjoined on which those propositions are based.

I am aware that your time is fully occupied with other and weightier matters. But let me hope that you will find time to send me your own opinion on the propositions I have submitted.

Yours truly
S. S. Wa g e

Dr R. E. Speer D.D.

How the Gospel came -

I Jesus had two subgroups: one esoteric
own disciples whom he taught privately; the other (exo-
teric) for the i.e. the general public. He had a
secret-cult. He imparted Esoteric Knowledge to those
who were in the cult. He spoke in parables, those
who were not:

- (a) Unto you it is given to know the mystery of the
Kingdom of Heaven (it is given to these people), it
is not given. Mat. XIII. 11
- (b) Unto you is given the mystery of the Kingdom
of God, but unto those that are without all
things are done in parables. Mark IV. 11
- (c) and without a parable spake he not unto
them; but privately to his own disciples, he
expounded all things Jb 34.
- (d) Unto you it is given to know the mystery of
the Kingdom of God, but to the rest in parables

II In this cult Esoteric Knowledge was imparted
under the name of "mysteries"

- (a) mysteries of the Kingdom of Heaven. Mat-13. 11
- (b) mystery of the Kingdom of God Mark 4. 11
- (c) mysteries of God 1 Corinths IV. 1
- (d) this mystery is given Ephes. VI. 3, 2
- (e) mysteries of the Gospel Jb VI. 19
- (f) the mystery of Christ Colos II. 2 IV. 3
- (g) I tell you a mystery, 1 Corinths XV. 51

This esoteric knowledge was ~~not~~ to be imparted III
to all indiscriminately, but only to those who were
fit to receive it, and that too, gradually.

"give not that which is holy unto the dogs, neither
cast your pearls before the swine, lest haply
they will ~~blow~~ ^{trample} them under their feet" Math VII. 6
so Paul to the Corinthians: "I could not speak
unto you as unto spiritual but ^{as} unto carnal
as unto babes in Christ. I fed you with milk
not with meat: for ye were not yet able to bear it"

1. rule III. 1. 2.

It appears to me that two of these mysteries were IV
subsequently divulged viz

1. The conception of an impersonal God.

Jesus always spoke of God as the Father in
heaven. But to his disciples he must have
taught privately that "God is not far from each
one of us, for in him we live, and move, and
have our being" Act XVII. 27, 28. So also "one
God who is over all and through all and
in all" Ephes. IV. 6. That is an impersonal God.

2. The existence of a spiritual body in man.

"If there is a natural body there is also a
spiritual body" 1 Cor. XV. 44. In verse 51
Paul calls resurrection a mystery. "I tell you
a mystery. We shall not all sleep but we
shall all be changed". The change is the

Setting free of the spiritual body after the death of the natural body. The natural is the "corruptible", "mortal"; the spiritual is the "incorruptible", "immortal". Notice that this change is for all. It was not peculiar to Jesus.

V It does not appear what the other mysteries were. They were probably imparted orally by Teacher to disciple in the Hindu fashion. They are now lost irrevocably. They comprised the real religion of Jesus.

VI To Paul Christ was not a person with a natural body of flesh and blood but a divine power. (The natural body was Jesus who was crucified. The divine power "Christ", "the inward man" was that which rose after the death of the natural body). There for Paul speaks of

(a) the mystery of Christ Colos IV 3.

(b) the first principles of Christ Heb. VI 1

By "Christ" he also means divine knowledge, when he speaks of "babes in Christ."

VII In the first three gospels, there is no mention of the Word. It appears for the first time in the 4th Gospel. It must have been borrowed from some foreign source, probably gnosticism. It is noticeable that in the first 3 gospels there is no philosophy. In the 4th there is philosophy very nearly like Vedant.

VIII In the 4 gospels the speaker is always called Jesus. Even in the 4th Gospel he is rarely, if ever

referred to as Jesus the Christ. But afterwards
to Paul and others it is almost always Christ.
By that time the Christ-theory had been fully
developed.

IX

Baptism was not a Jewish rite, nor was asceticism
a Jewish practice. Baptism was introduced by
John, therefore called "the Baptist." Originally, ^{& who led an} baptism
was by total immersion. It must have been ^{ascetic life}
borrowed, probably from India, where bathing in a
river as a purificatory process is still common and
where asceticism is still practiced.

By baptism Jesus became a disciple of John
the Baptist.

Conclusion. The gospels do not contain the whole of the
real teaching of Jesus, what he privately
taught to his disciples, in other words, his religion.
That teaching, that religion is lost. What is con-
tained in the 4th gospel is recovered.

Vergara

S. L. Wager

M^r J^{re} Spiyer.

The president of union
of officers emigrated from
Armenia

We, officers emigrated from Armenia to Tabriz,
have no material possibility to live, by the reason
that the organisations, which were helping us till now,
have no material possibility of helping us no more; and
no passes are given by the Russian authorities for going
back to Armenia. No work can be found in
Persia. By this reasons we are obliged to ask you
for some work or some other kind of help, whatever
you could give us. Among us there are doctors, engineers,
mechanicians and many other sort specialists.

Your Sincere
Col. Vekiloff

3 March 1922.
Tabriz.

Am. Coll.

Hamadan 20th January 1922.

No. 1.

19

To,
Dr. P. E. Speer.
- Hamadan -

Sir,

I have the honour to draw your attention to the fact, that for the last month or so, the American Near East Relief has stopped the relief rations of the Refugees and as a result the condition of the Armenians has assumed the most critical possible aspect. Hundreds of these Armenian Refugees in absolute despair are applying to me for help, when I, placed as I am with no means at my disposal of alleviating their condition can not extend a helping hand to them, and can only place their forlorn case before you.

The Great Country of which you are a citizen has by her humane work toward the relief of these sufferers, set the nations of the world a unique example of Christian fellowship + brotherhood, and has carried on this great humane work for so long; It seems to me

No

19

impossible that she should leave the undertaking unfinished & at this the critical hour of their need, when death is awaiting every man, woman, and child of them, leave these ^{Refugees} to their own resources. Most of these Refugees have settled down in the villages & sown, in the hopes of reaping a harvest in the coming season, & if no relief reaches them, they shall either be forced by circumstances to leave everything & wander about, or else to stay where they are and await death by hunger.

Another aspect of the Refugee question which has become a source of great apprehension to me, and all concerned, is the neglect of the moral & mental training of the children of these Refugees. The Relief is caring for and supporting the education of these children of the Syrian Refugees, but not of the Armenians.

It appears impossible to me that a distinction should be set in this respect, I, therefore, beg ~~now~~ to draw your kind attention to this important question also, requesting
You

No

19

to instruct the Local Authorities of the A. E.
Relief to take up the matter and to extend their
immediate Consideration to this grave problem:

Thanking you in anticipation
and, awaiting your immediate action in
my foregoing request,

I remain, Sir

Yours very faithfully,

Dr. Yeghnik

Vic. Prelate of Sultanabad,
Hamadan + district

a most pitiful
^{urgent}
Petition

Tahir, Persia.
The 5th April
1922.

submitted

by Armenian suffering people
of Tahir, Persia

To His Excellency

The Right Honorable

Robert E. Speer, D.D.

of the American Presbyterian Missions
in Persia.

Kind and merciful Sirs

Your happy arrival in our
city is for us poor, native, Armenian
suffering people of Tahir, an occasion
of great joy, hope and encouragement
in our most desperate situation of
untold dishonors, agonies and terrible
desolation, we, therefore come herewith
into your blessed presence to offer you
our heartfelt congratulations and
to say "Khosh amad" welcome! in the name
of God and in the same time wish you
His richest blessings while you came
to bless, comfort and cheer us more
than tongue can say and our pen dis-
cribe. Yes, our sad hearts are made glad
and our fainting, poor souls revive
and rejoice today to see amongst us
a prince of God's New Israel in your
personality, especially when we hear
those kind and good words of love and

noble Christian and Christlike sympathy
expressed by you so eloquently in
your conversations as well as addresses
from the pulpit and for which we are
so grateful and thank you most cordially.
Yes, you are so kind and merciful as
to say and declare that you regard our
sufferings and agonies, our misfortunes
and happiness as your own and we
are so deeply impressed thereby that we
feel quite at a loss how to express in words
our profound gratitude ^{for} and high
appreciation of that great, magnanimous
and wonderful love and Christian
active, generous and widespread philan-
thropy of America's most noble nation
that hastened to our help and fraternal
assistance in the last terrible three or
four years of general suffering of
our people here in India as well
as throughout Persia, Turkey, Ar-
menia, Syria, Mesopotamia even
everywhere on the globe and from one
end to the other of this beautiful world
of God. Yes like a mighty flood came
that divine love of universal philan-
thropy reaching even our shores to
inundate so wonderfully our desolate
homes with the blessings of God so abun-
dantly bestowed upon us by the great
American Near East Relief gigantic
Society of the United States, God's
new and modern Promised Land

of humanity, and if we succeeded to escape the fearful fate prevailing now in Russia and in surviving the agonies and death by starvation, we owe it to your great, noble and magnificent nation's Christian liberality, love and untrusting kindness toward us.

But now a most critical moment of tribulation and anxiety for us, poor ruined and totally debilitated Armenian population of this great metropolis of Ancient Persia, has since the last, most terrible and destructive World's war has completely ruined us in our financial and industrial existence; trade and commerce ceased, mutual trust and confidence was almost abolished, roads were closed and all communications stopped and we are now entirely paralysed, since during those fearful years of universal suffering we were compelled to sell by auction every piece of some value of our household furniture to buy the necessities of life, and there is left absolutely nothing more for sale in our rich and Venetian homes and unfortunately, prices of bread and meat have recently risen considerably so that we are quite at a loss where to find 4 or 5 kranes to buy at least a piece of dry bread for our starving families who are doomed to die unless you save us!

The American Near East Relief Society has rescued us during the past four years from sure and terrible starvation death in such a wonderful way and we firmly believe and hope against hope that it is the loving Divine Providence that sent you to Tabriz to make us live once more and therefore we came to submit this most pitiful and urgent petition imploring carefully and more earnestly help. Yes immediate help otherwise we are doomed to perdition with our little ones, all of us, and so we beseech you, O merciful and most noble Friend of all suffering people throughout the world, to help and save us in God's name, for the love of The Christ as well as for the sake of humanity in heaven and on Earth and we shall not cease to bless your great name by day and night and pray that He may inspire and instruct your most noble, loving, Christian heart to do His Will in this dire hour of supreme agonies and suffering!

Yours most

~~Alfred~~ Obedient, humble and
grateful servant
(signed) by the deportation
Committee of the Tabriz Armenian
native suffering people.

ՀԱՅԿԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏԱՌԹՅԱՆ
ՈՒՍՈՒՅՉԱԿԱՆ ՄԻՈՒԹԵԱՆ
ՎԵՐՉՈՒԹՅՈՒՆ

No

1922, April 9, Tahriz
ԵՐԵՎԱՆ

Administration
de l'Union des Professeurs
de l'Arménie

Mr. Robert C. Speer,

Sir,

We are sure that you know the circumstances under which all the Armenian intellectuals were compelled to leave their motherland and to seek refuge in foreign countries. The reality is very very sad, but we still hope for better days. Of our intellectuals, thus driven out from their homes, there are thirty-eight (38) teachers now in Tahriz, living under most depressing conditions.

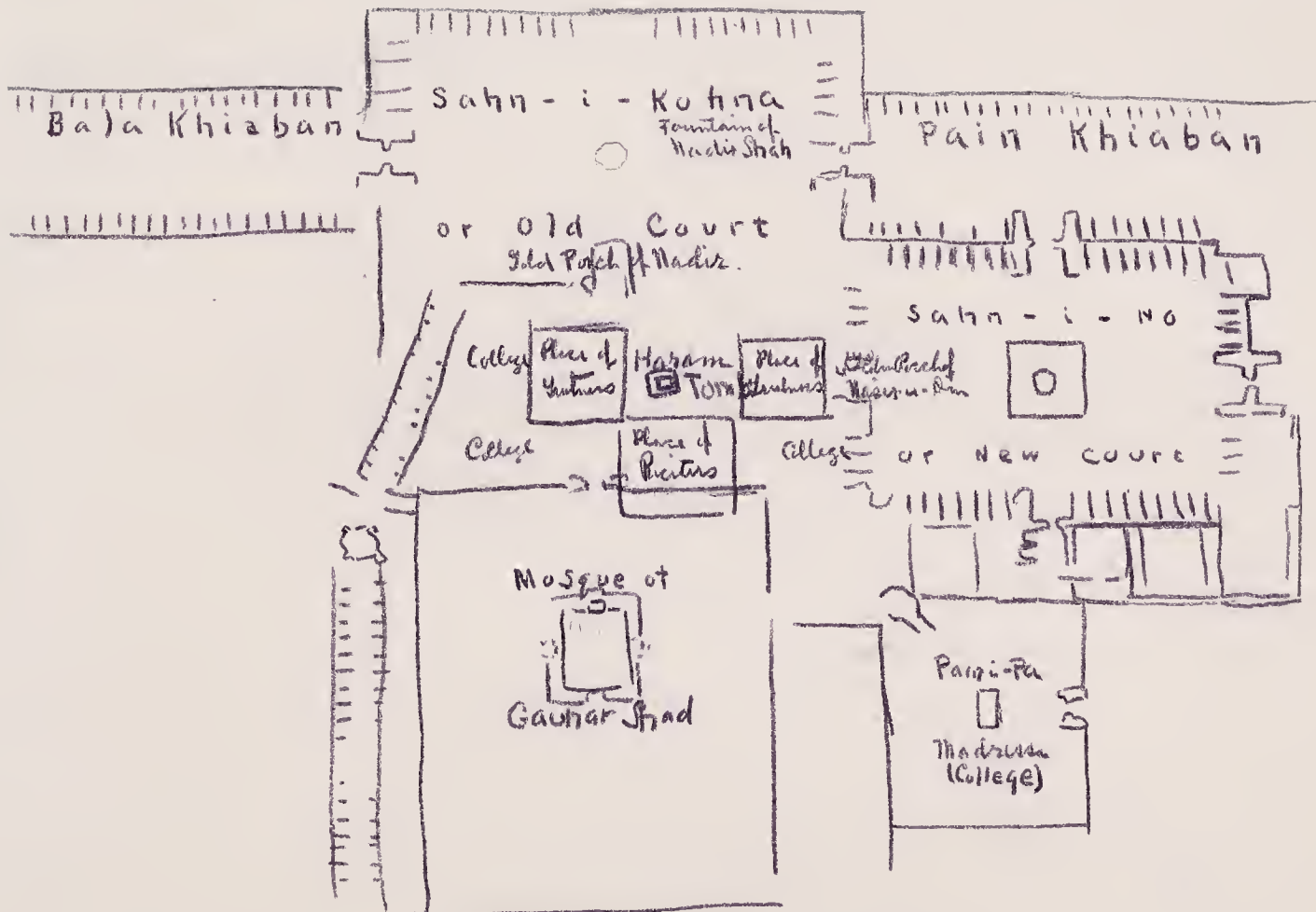
It is over a year that this has been our condition, and now we are facing a wholesale starvation. We realize that the only thing we can think of now is the keeping together of our souls and bodies, for which we are ready to do any kind of labour, whether mental or physical. In this, you are our only hope. We feel that some time in the near future some way will be opened up for us to go back to our own homes. This being our belief we take advantage of the occasion of your presence here to ask you to find for us some kind of labour securing for us some living for the next two months.

Trusting that you will do your best for us we remain,
most respectfully yours,

Artatur - Chairman

Changaro - Secretary

Mr. R. & E. Speer
American Mission
Taheriz, Persia



Mushtak Mirza

Teheran, March 1, 1922.

Dear Mr Speer,

The day before you left something came to my mind which I wished to ask you about but the time was so full I did not get the opportunity. Before I mention it now I want to say that I am not doing so officially and have not spoken to anyone on the subject except Arthur and I also told Mr Carter I intended to speak to you.

You said your daughter was a student volunteer, a Senior at Bryn Mawr. That led me finally to wonder whether she had any particular field in view, whether she would take up evangelistic or educational work and if the latter, whether she might not be just the right person to develop the college for women here in Teheran. I want to ask you if there are reasons why it is useless for us to think of asking for your daughter and if you say there are such reasons, why of course I am going to drop the matter right here, so I am sure you will be frank with me.

Twice you asked me if we were sure Miss McHenry was the right person for the principal of Iran Bethel. We all feel that of the three missionary ladies now in the school she seems the best fitted to take the lead; time alone will show whether we are right. But of this I am sure, - that the ladies in the school would heartily welcome the right person to take the lead in the development of the college. The fact that they have all come out so recently makes the situation different from what it would be had they been connected with the school twenty years.

I think you may say at once that we have put the college far in the future. I do not believe it is very far off and its existence does not depend wholly on the apparent demand for it, but on our ability to recognize what will meet the needs which the people have not yet expressed. If we had one woman who could make it her chief business to study the situation and had the ability to grasp it, who would take the lead in all the planning and development of work and plant, who could win the friendship of the Mohammedan women of the city, perhaps college work would begin in four or five years. Of course there would be language to learn as well as other things here on the field, but the work could begin in America by a careful study of women's colleges in the east and perhaps by questionnaires sent out to us and perhaps by a visit to the field!

With all my heart I believe that the Sage College is going to be one of the choicest opportunities in all the Moslem world if we can but meet it in the wisest and best way. Almost everything depends on the kind of people who lead the enterprise. We must have some one who can command the loyal support of the Woman's Board and of the Mission. I am sorry I do not know Miss Speer, but I understand she has fine common sense and the gift of leadership; I am sure she must inherit a loving heart and intense devotion. You may say that the Mission should define the need and leave the Board to fill it. Of course that is true but I do not believe it is unreasonable to expect the Mission to endorse a specific request for a person who might be available before long and who would at once inspire confidence, whereas with educational places yet unfilled in Resht and Kermanshah (here's hoping they will be filled this year!) there might not be a hearty response to a general request.

I am sorry there was not time Monday for me to speak to you about this for the spoken word might sound less presumptuous than a letter!

Sincerely yours,

Annie Stoshup Bryce

Ans. Dec 1921

American Presbyterian Mission,

GIRLS HIGH SCHOOL,

Dehra Dun, U. P.

Nov. 29, 1921 —

Dear Dr. Speer,

Not to intrude on your time when many will be wanting to see you, I give you this note to tell you I am glad you could come to India and to Dehra Dun; moreover that you could see the snowy Himalayas, as I presume you did today, an "utmost part of the earth," in a sense, since they mark India's northern bound.

I ask of you a little yet great thing, and that is that as you think of the expanse of territory which lay between the Landour Mussoorie Hills and the Snows, you will breathe a prayer for the Gospel to have free access to Tehri Garhwal State of which that region is a part. There are 5000 sq. miles in the State, of which about 2000 are habitable, and a population of 300,000. There is but one active Indian Christian family beside the Durbar lady doctor and her brother, who are Christians but do not have evangelistic privileges.

This land of the Ganges and the Jumna, and other shrines of ancient fame, which has called many weary thousands of pilgrims in a false hope of salvation, is the field to which I have been devoted since I left the A. P. Mission in 1907, and I look upon it with great yearning. Captain cir-

circumstances have obliged me to be a-
way from it temporarily, but I am welcome
here and try to have occasionally, as
once or twice a year, for a month or more.
"And Jesus looked upon the multi-
tudes, and was filled with compassion,
because they were as sheep - having
no shepherd."

I am glad I could be in Lebanon
the occasion of your visit. God bless you
and all with ^{which} you have to do.

Whether Mrs. Spear remembers
me or not after these years, please
remember me to her with Christian
love and tell her I have not forgot-
ten her nor the little son of those days
when she welcomed our party of new
missionaries to your pleasant home.

With kind regards,

Sincerely yours,

Sarah Proctor.

Graduates of Iran Bethel School, Teheran,

Total Number of graduates 84 Living graduates 83.

By race,

Armenians 54
Persians 25
Jews 4
German 1

84

By Years,

1891 2
1894 2
1896 2
1907 4
1910 3
11 5
13 5
15 13
16 16
17 13
18 8
19 7
21 4

84

Note that the first five classes cover a period of nearly 20 years. All the 13 graduates of this period are Armenians. The first Persian girls (2) graduated in 1911.

From 1911 to 1921, there have been 71 graduates (41 Armenians and 30 others.)

(Note. 1922 has 14 girls, Armenians, 7; Persians 4; Jews 2; Nestorians 1)

Present Geographical Distribution and Occupation.

M=Married, T=Teacher. A.H.=At Home. N=Nurse. Bk.=Book keeper. \$=Student

Armenians

Teheran
M. 18 (2T)
T 10
N 1
A.H. 8
Bk. 1 38
Sultanabad M 1
Isfahan, N, T, 2
Hamadan M, 1
Kermanshah T 1
Kerman M 1
Enzeli M 1
Tiflis M 1
Paris M 3
U.S.A. 2M 2\$** 4
Died 1

53

1
54

Persians

Teheran
T 8
M 8
AH 6 20
Meshed M(N) 1
Resht T 1
Kurdistan M * 1
Isfahan M 1
Bagdad M # 1 25

Jews

Teheran
M 2
T 1
S 1 4 4

German

Teheran A H 1 1

(**Both went to study medicine. * Has a girls school. # Wife of consul.)
Studies midwifery.

Totals for all races.

Married 41
Unmarried 42
Teachers 20 (2 M)
Nurses 2
Students 3
Book-kpr. 1
At home 16

Location of teachers

Teheran.
Iran Bethel
American Boys School (Armenian Dept)
Armenian School
London Society for Jews School
Parsee School
Two government primary schools
Inspector of Girls Schools.
Kermanshah, Orphanage School
Resht, Government school.
Isfahan, C.M.S. Armenian School.

① Memo for Mr. Sizer

Can you suggest a compromise solution (or other solution) of the Kasha David (of Tiflis) claim. Since June 1919 we have sent to him 30,400 Marks and Mr. Packard gave him some funds when he passed through Tiflis. The Board has also sent him funds. The estimates of 1914-15 provided for "Tiflis work" 850 Ts in Column I + 500 Ts in Column II, leaving 350 Ts in Column III. I do not know how we can determine up to what date he had received his salary regularly.

4 11/2 — 6 1/2 31-20

Flame — 3 1/4 15-60

Flame — 3 1/2 36-40

hurry up — 38 13-30

4 11/2 — 3 1/4 6-3

4 11/2 — 3 1/4 3-60

4 11/2 — 3 1/4 4-8

4 11/2 — 3 1/4 3-

4 11/2 — 3 1/4

4 11/2 — 3 1/4

4 11/2 — 3 1/4

4 11/2 — 3 1/4

(2)

Agta Isaac Khuda of Minia
gave the Mission a piece
of property through Mr Hawkes
about 3 years ago — property
in Umu — It later
developed that the gift involved
the support of the aged donor
during his life. The Mission
finally decided to return the
property to the donor. It is
a large tract of land next
to the College Compound. Do
you approve the Mission's action
or should the matter be re-
opened?

Gump — $8\frac{1}{2}$ imp
 Wm — 4 "
 Wm — $1\frac{1}{2}$ "
 Wm — 40 br L.
 " — $23\frac{1}{4}$ imp
 Wm — 3 "
 Wm — $\frac{1}{2}$ "
~~Wm — $1\frac{1}{2}$ imp~~
~~Wm — $1\frac{1}{2}$ imp~~
~~Wm — $1\frac{1}{2}$ imp~~
 Wm — $1\frac{1}{2}$ imp
 Wm — $1\frac{1}{2}$ imp

THE AMERICAN HIGH SCHOOL

مدرسه عالی امریکائی در تهران

Social Composition of The American High School, Teheran.

A census of the boys in the High School department shows the following facts. Total number of boys reporting is 85.

Religion of homes from which they come;

Mohammadan- - -49%
Jewish - - - 26
Christian- - - 19
Zoroastrian- - 6

Financial condition of the familiesM

59% own their own homes
58% own other property.in addition.
35% pay rent.

Father's business;

Merchants and Business men 24%
Government officials - - - -19
Property owners - - - - - 16
Clerical positions- - - - - 14
Artisans- - - - - 7
Doctors - - - - - 6
Gardeners and Farmers - - - 4
Miscellaneous- - - - - 10

Boys' Personal Ambitions

Commerce- - - - - 19%
Medicine- - - - - 12
Education - - - - - 12
Agriculture - - - - - 11
Clerical positions- - - - - 6
Mechanics - - - - - 5
Military Service- - - - - 5
Social and Christian Service 5
Misc. and not known - - - - 25

Distribution of Religions in
the Whole School
Average Attendance 480

Mohammadan 57%
Armenian 34
Jews 8
Others 1

List of Prominent Patrons
Bakhtiari Chiefs
Family of Shah's uncle
Several members of parliament
Members of the Cabinet from time to time.
Governors of Provinces.
Officers in the Army.
2 A former Prime Ministers
The richest man in Persia.

J. P. Bae

Acting Principal

March 11, 1922.

3.10.1921

Sir,

Please excuse a stranger for
addressing you.

I am a student, Brahmin by caste.
I have a strong desire to be baptized.

I received my early education in a
missionary institution, and as, like
many missionary institutions, in my
school one period was devoted to the
teaching of Bible, I could study
Bible, and I can now appreciate the
beauty of Christianity. The idea of
becoming a Christian is not new to
me. I have been entertaining this
desire for the last three years. But

I lacked determination, while the bonds
of society seemed in that early age
too strong to break. Moreover I had
an idea of getting baptized after

finishing my education when I would have been free and not dependent on anybody, and could have justified my conversion on the sole ~~of~~ ground of the true light of Christianity. But the realisation of human wishes & desires rests ultimately upon God who controls everything.

All my hopes were set at naught by the unexpected death of my uncle & my subsequent illness. This year I was promoted conditionally to the 4th year class. In August I fell ill again & gave up my studies.

I have now recovered from my illness. I now wish to be baptised soon and also to be admitted to in the 4th year class & continue my

studies. My circumstances are very narrow. Will you please let me know if you can help me in this situation.

I beg to remain,
sir,

Your most obedient student

Ramprasad c/o.
Hazarilal, Nerbudda Cotton
ginning + pressing Factory
Harda (Distt. Hoshangabad) C.P.
— C.P.

$$\begin{array}{r}
 10/- \\
 400/- \\
 300/- \\
 250/- \\
 \hline
 950/- \\
 50/- \\
 \hline
 910/- \\
 20/- \\
 \hline
 890/-
 \end{array}$$

$$\begin{array}{r}
 2230 \\
 20 \\
 \hline
 2210 \\
 \hline
 2760 \\
 \hline
 950
 \end{array}$$



British Legation.
Tehran.

28th January 1911.

Dear Mr. Meyer,

I enclose herewith a letter of introduction to Colonel Bridges and Mr. Bristow, British Consuls at Meshed and Tabriz, so that I may be able to help you in any way possible should you require any assistance, more especially during the course of your journey to Kiflik.

I do not anticipate that you will have much difficulty in carrying out your projected travel through the Caucasus, though recent reports state that the level of comfort is not high. I trust however that there will be an improvement in this respect when you go through.

I take this opportunity of wishing you a speedy and successful journey, and hope to have the pleasure of seeing you again when you return to Tehran.

Yours sincerely
Percy Foran

CHARGES TO PAY.....

RADIO-TELEGRAM

Indl. - Indl. ^{100 units} for est-ments
Persin - Persin, P.O. Indl. Indl. - Indl.
W.H. - Persin, Indl. Indl.
Indl. Indl. Indl.
Indl. Indl. Indl.
Indl. Indl. Indl.

Mr. Robert Spence

Constitutional

1944



New York

ed onder de

Indien de geadresseerde twijfelt aan de juistheid van dit radiotelegram, kan hij tegen betaling der seinkosten het telegram laten herhalen door de stations van deze Maatschappij of de geassocieerde Maatschappijen die aan de overzending deelgenomen hebben.

Mocht het blijken, dat een vermindering het gevolg is van een dienstfeil, dan worden alle kosten voor de herhalingen betaald, teruggegeven.

N. B. — Bij navraag of inlichting omtrent dit telegram, moet dit formulier ingesloten worden.

This message has been transmitted subject to the conditions printed overleaf which have been agreed to by the sender.

If the accuracy of this message be doubted, the Addressee, on paying the necessary charges, may have it repeated from station to station over the Company's system whenever possible, and should any error be shown to exist, all charges for such repetition will be refunded.

N. B. — This form must accompany any enquiry respecting this telegram.

STATION

Aangeboden te
Handed in at

te

81

Aan boord ontv.

Received here at 6:00, 10/10/1944

III

ADRES
ADDRESS
AAN
TO

Robert Spear, Connecticut, 1872

Families well. Greetings from office. Englewood sends
 love & many memories.
 White.

Conditioes van aanneming der radiotelegrammen

Volgens artikel 17 van de Internationale radiotelegrafische conventie en artikel 3 van de telegraaf conventie van St. Petersburg is noch de Soci  t   Anonyme Internationale de T  l  graphie sans Fil, noch eenige andere particuliere of publieke telegraaf-administratie verantwoordelijk voor de overseining van radiotelegrammen. De Soci  t   Anonyme Internationale de T  l  graphie sans Fil behoudt zich uitdrukkelijk het recht voor de overseining van een radiotelegram te weigeren.

Conditions under which Messages are accepted

According to Article 17 of the International Radiotelegraphic Convention and Article 3 of the International Telegraphic Convention, the Soci  t   Anonyme Internationale de T  l  graphie sans Fil as well as every other private telegraph company or public telegraph administration is in no wise responsible for the transmission of radiotelegrams.

The Soci  t   Anonyme Internationale de T  l  graphie sans Fil expressly reserves the right to refuse the transmission of any radiotelegram.

Société Anonyme Internationale de Télégraphie sans Fil

13, Rue Bréderode, BRUXELLES

Te betalen }
To Pay }

New York

Dit radiotelegram is overgeseind onder de voorwaarden aan de achterzijde vermeld en waarmede de afzender bekend is.

Indien de geadresseerde twijfelt aan de juistheid van dit radiotelegram, kan hij tegen betaling der seinkosten het telegram laten herhalen door de stations van deze Maatschappij of de geassocieerde Maatschappijen die aan de overzending deelgenomen hebben.

Mocht het blijken, dat een vermindering het gevolg is van een dienstfeil, dan worden alle kosten voor de herhalingen betaald teruggegeven.

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N. B. — This form must accompany any enquiry respecting this telegram.

STATION

(Datum)

Aangeboden te
Handed in at

New York AEA 17-5-22

Aan boord ontv.

Received here at 8:15 m.

ADRES
ADDRESS
AAN
TO

Robert Speer, Commandant, n.p.l. AEA 17-5-22

Would appreciate any favorable statement concerning
near east relief that you prepare and give newspaper reporting
who meet you in central New York —
Stanley White for executive committee near east
relief.

To Pay
T. Gesten

Société Anonyme Internationale de Télégraphie sans Fil

17, Rue Broderode, BRUXELLES

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Société Anonyme Internationale de Télégraphie sans Fil

13, Rue Bréderode, BRUXELLES

Te betalen }
To Pay }

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N. B. This form must accompany any enquiry respecting this telegram.

STATION

3/4 Constantinople

(Datum) *8 May 1922*

Aangeboden te
Handed in at

New York

4 May 1922

11.35 a.m.

Aan boord ontv.

Received here at *8 May 08.40 a.m.*

ADRES
ADDRESS
AAN
TO

Robert Speer - Steamship Co. Constantinople Greek line

via Gibraltar

General desire for dinner soon after arrival to which will invite group leading laymen to hear message from you will what date in week beginning may twentyone -

Miss Janet Macfarland

Conditioes van aanneming der radiotelegrammen

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The Société Anonyme Internationale de Télégraphie sans Fil expressly reserves the right to refuse the transmission of any radiotelegram.

MEMORANDUM.

From

The Imperial Bank of Persia.

To

28/1/22

19

Dear Shuler

A few notes on the Mashed route herewith for Mr. Speer - I should advise him to wire Mashed to send out a car to Sharifabad; he can get into Mashed from there by car in four hours - A car can get out from here as far as Sharifabad but I do not advise taking a car further than Khatababad. Warn him that it will be

R.T.O.

very cold indeed and he will
probably have to sleep in the
carriage. He cannot do the journey
now under ten days.

On this it is $8\frac{1}{2}$!

Stopping $2\frac{1}{2}$ night to day - delay $\frac{1}{2}$ day by breakdown

Yours sincerely
Arthur Wright

House of Hope Presbyterian Church

ST. PAUL, MINNESOTA

June
Twenty-Eighth
1921.

To the Churches in India and Persia.

Dear Brethren:

I have just learned that Dr. Robert E. Spear and Mr. Russell Carter will visit your countries this summer as representatives of the Board of Foreign Missions of the Presbyterian Church in the United States of America. I am asking them, therefore, to be the bearers of a message of greeting to you from the Church in America.

The Church in this land has its own problems which test both its courage and its faith, but these only serve to make it more conscious of its fellowship with the churches in countries abroad that are facing their own struggles, sometimes with a martyr spirit and always with a fidelity which witnesses to the grace of God in them. We wish you to know how our hearts have gone out to you in affectionate sympathy as news has come of the trials to which some have been subjected, and how earnestly we have besought the throne of grace in your behalf.

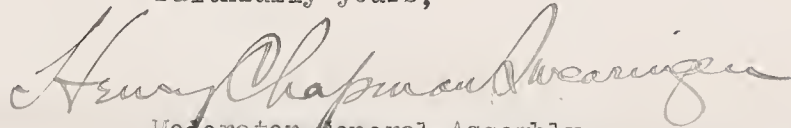
Your perseverance, in the face of many afflictions, has heartened us here in America and has taught us how needful it is that we, too, shall show a similar devotion and steadfastness.

We are looking to you to build a church which shall be a true light in your respective countries, and to raise up a Christian leadership that shall know the mind of God and that shall exemplify, both in personal experience and in missionary policy, the love and power of Christ.

No. 2

Joining our voices with yours in prayer to God for the redemption of the world whose fundamental needs are not different in any land, and of which Christ alone is the sure and sufficient hope, and assuring you again of our love and unity in this fellowship of service, and, if need be, of suffering, we remain, in the bonds of our Lord Jesus Christ

Faithfully yours,

A handwritten signature in cursive script, reading "Henry Chapman Swearingen". The signature is written in dark ink and is positioned above the typed name and title.

Moderator General Assembly,
Presbyterian Church in United States of America.

HCS*K

House of Hope Presbyterian Church

ST. PAUL, MINNESOTA

June
Twenty-Eighth
1921.

To the Missionaries of the Presbyterian Church
in the United States of America Laboring in
India and Persia.

Dear Brethren:

I avail myself of this opportunity to write you in the name of the Church which you represent on foreign soil, and to assure you of the joy and pride which the Church has in each one of you and in your work. And for this purpose am asking Dr. Speer and Mr. Carter to be the bearers of this greeting from the home land. The perplexities and distresses which have fallen upon the world during the past few years have affected you in a special way, no doubt, and have created for you new problems peculiarly vexing in character and trying to faith. We wish you to know that while you have been bearing these unusual burdens you have not been forgotten at home. The tide of missionary interest among the churches of America has never run fuller, and, though other activities have languished, God's people have never been so ready as now to consecrate their persons and their means to the work of spreading the gospel throughout the world. The Church at home has not faltered in the face of new difficulties, but her faith and enthusiasm have increased steadily.

This gratifying result has been due, in no small degree, to the record which our missionaries have made on the fields. News of your devoted faithfulness has stimulated us greatly and the Church is now realizing, more fully than ever, that the courage and steadfastness of those who represent it at the front, must be answered by a loyalty and sacrifice at home, which will prove some adequate response to the noble example which is being set for us overseas.

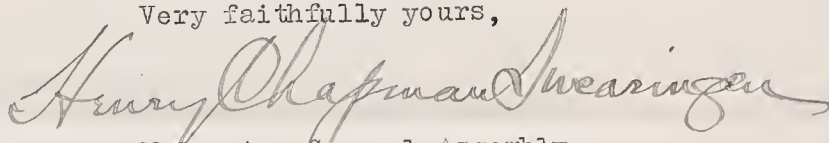
Could you have witnessed, at our last General Assembly, the fervor and optimism of the com-

No.2

missioners when this great, world-wide interest was presented, your hearts would have cheered and your faith renewed. Every Sunday in our churches and in myriads of meetings through the week and at quiet altars in Christian homes, you are being borne above in the fellowship of prayer to the bosom of Him whose deathless love and infinite merit and irresistible might will yet avail for the world's redemption.

Commending you to Him and to the tender ministry of His boundless grace and to the unchanging comfort and protection of his presence, I remain, in behalf of the whole Church

Very faithfully yours,

A handwritten signature in cursive script, reading "Henry Chapman Swearingen". The signature is fluid and elegant, with a large initial "H" and a long, sweeping tail on the "n".

Moderator General Assembly,
Presbyterian Church in the United States
of America.

HCS*K

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۱۷۰

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To His Excellency
The Right Honorable
Robert E. Speer, D.D.
of the American Presbyterian Missions,
Tabriz
Persia.

RECEIVED

J. Christy Wilson

Tabriz, Persia
April 24, 1922.

Robert E. Speer,
156 Fifth Avenue,
New York City, N.Y.

Our dear Dr. Speer:

It has been almost two weeks since you left us and yet we are still living in the inspiration of our conferences together. As Mrs. Muller has said it seemed just like a splendid Missionary conference in America, with the exception that there one goes away from the conference with a longing to get back to the field and into the work. In this case the leaders went away and left us here with the work crowding all about us and a place where we may put to account all the energy and zeal we have gained while it is still most fervent.

As you asked I am attempting to set down several accounts which have come to me of dreams and visions to which the recipients attach special significance in a religious way, and of which we see the actual objective results in their lives.

In order that we may keep track of the resolve of West Persia Mission to attempt the thorough touring of the field I hope to make a little chart each month which will show just how many people have been in the field and how much time, both native and missionary, has been spent in this work. I hope it will show that our conference did not merely pass resolutions and then return to our former neglect of the outfield. I will endeavor to send you a copy of the chart each month which will give a definite idea of our touring work.

Please remember us to the friends at 156. Miss Connell's good letter of February 16 has just been received. Mrs. Wilson and the boys join in kind regards.

Christy Wilson

The usual Occidental attitude toward dreams and visions is set forth in the old story of the young man who went to the minister telling him that he had seen a vision. In the clouds he saw the letters P.C. which he interpreted to mean that he should Preach Christ. The prosaic pastor intimated that the letters might have stood for Plow Corn.

Here we are living in the land from which those men came who were warned in a dream not to go back to Herod the king. In two thousand years the psychology of the people has not changed ~~so~~ much and scarcely a month passes that some person does not come to tell me of some dream or vision upon which they predicate a change of conduct. Herein lies our chief interest in these dreams of which we hear; we see the objective results in changed lives, and especially in a changed attitude toward Christianity.

There is a man here now who attends the services of our church and with his whole family has confessed Christ. His name is Usta Yuseph. For years he was a mason who did much work for the Mission in Urumia but with all his contact he remained a Moslem. When the Kurds came down into Urumia a year ago he was driven out southward with his family. While they were on the road he reports a vision that made him want to become a Christian and to bring his family into the faith. He tells me that he saw very plainly a company of people in the Allen house in Urumia and he was invited in to sit among them. When he entered he was startled to see one man in dazzling white whom he at once recognized as Christ. No words were spoken but the man awoke with the firm resolve to come to Tabriz and confess Jesus Christ as his Savior.

A number of years ago the Shah bestowed upon one of our leading physicians the title "Glory of the Doctors". This man lived near our church and heard the singing of the hymns at prayer meetings and the regular services of the church. He was struck by the joy of the hymns which offered such a contrast to the universal sadness connected with Islam. He began to wonder since God was one why there should be so many sorts of religion each claiming to be divinely appointed. He longed earnestly to know which was in reality the true Way of Eternal Life. One night after walking late in his garden thinking of these things he finally fell asleep and in a dream saw a great book opened before him. The pages were blank except that on one in large letters the name of Mohammed was printed and on the other the name Jesus Christ. As the doctor watched a hand appeared and in red blotted out the name of the prophet of Islam leaving the name of Christ standing alone and burning itself into the memory of the man. The next morning early the troubled doctor went to one of the missionaries and asked the meaning of his dream. The Missionary explained that he was not an interpreter of dreams or mysteries but that the red which blotted out the name of Mohammed reminded him of the blood of Christ which was also able to cleanse the heart of the doctor from all sin. From that time on the physician began to study Christianity and fifteen years later he was baptized and became a member of the church. For five years now he has been a Christian and still attributed his conversion to the dream he had some twenty years ago.

I judge this matter of dreams to which the people attach a great deal of importance is not entirely a local phenomenon. A few weeks ago I received a letter from one of the workers in Ispahan, which is across Persia from us. ~~He~~ We writes as follows: Just lately we have had an interesting case here, a well-to-do Moslem was in the hospital and one night he dreamed that he was taken into the church by the Doctor. There he saw Jesus in the pulpit, who asked him if he were ready to die, he then awoke. He had never been in the church, so when the doctor came in he told his dream and asked to be taken to the church. When he entered he immediately recognized that it was the church he saw in his dream. He decided to be a follower of Christ. When he went home he told his wife that he had something to disclose which might cause her to leave him. He said, "I have become a Christian." Imagine his surprise when his wife said, "I have been secretly a Christian for four years but have been afraid to tell you." They are to be baptized publicly in the near future.

Mirza Yuseph who was formerly a Moslem Priest is now studying to become a Christian preacher. A few months ago he had a dream which he says has strengthened his faith. He thought it was the tenth day of Muharram when the Shiah Moslems cut their heads and beat themselves and mourn for the Imam Husein who was slain at Kerbela. He saw below the Moslem processions with the blood running down over white garments from the heads that had been slashed with swords, he saw those who were beating their backs with chains and those who were beating their breasts and all the common sights of this most savage of Moslem festivals. Then looking up on the old Ark or citidel of Tabriz he saw a great light and two of the local missionaries pointing to this light. He heard a great voice that seemed to come from the clouds say: "These people are showing you the Way of Salvation. In the Light they show forth ~~lies~~ the hope of Persia."

The nurse in our hospital one time was reading from the New Testament in Turkish to a high class lady who was a patient. As she read the story of the birth of Christ a little servant girl who was attending the lady jumped up and said, "Oh! Khanum, do you remember the dream of which I told you some time ago. Now it is all explained." The lady recalled the dream of which the maid had told her ~~some time before~~. The girl thought she saw a beautiful woman in her dream and in the woman's hand was a bright light. The little girl was astonished and asked the beautiful figure if she were Fatima Khanum, the daughter of the Prophet. She was surprised when the beautiful lady replied that she was not Fatima but Miriam or Mary the mother of Christ. Some people would say there must have been some sub-conscious Roman Catholic influence in this case but as far as I know the little maid had never been in any sort of a Christian church service.

I might mention many more instances of such dreams and visions which have come to my attention but these are typical. Sometimes the situation that results from such a dream is not so easy to handle, as for instance in the case of a little Jewish mother who came to me a few weeks ago to tell me that she

#3.

had seen Jesus in a dream and He had told her to come to me and be baptized with her two children and that she should give the older child to me. With two children of my own and two orphans in my home the vision was naturally a little disconcerting, but I finally convinced the good little woman that she had better enter upon a term of probation before baptism and that it would be better to give the child to Christ than to me and then he could remain in their own home. In all things we must realize that these people are Orientals and their viewpoint and mental processes are not those of the West, yet we strive to understand their thinking that we may give them sympathy and help in their great need.

Dear Dr. Speer: I hope the above is something like what you wanted, just a simple account of some of these dreams that have come to our attention. Please re-dress them and use them in any way you can.

Very cordially,

Christy Wilson

American Mission
Tabriz, Persia
April 25, 1922.

NEAR EAST RELIEF
CAUCASUS BRANCH

TELEGRAM RECEIVED:

TIFLIS 2317, 19, 19-11,57--

NUMBER FORTY ONE FOR SPEER LEAVE BATOUM APRIL 11 (11th) TO
NAPLES JOINING USCHERBURG APRIL 26, LOVE STOP YARROW.

Received Batoum 1 P. M., April 20, 1922.



Administration Télégraphique Persane

de

N ^o	Mots	Date	H.	M.	OBSERVATIONS
1018	8	17			

Funk. Hamadan -

Express to Spec. Carter appreciation of India Message
 Be careful not to overtax your strength owing
 to bad weather. No need to hurry.
 Affairs are progressing satisfactorily - Families
 in excellent health - Affectionate and hearty
 greetings from the Board -

JAMES L. BARTON
CHAIRMAN

JOHN H. FINLEY
VICE-CHAIRMAN

CHARLES V. VICKREY
GENERAL SECRETARY

CLEVELAND H. DODGE
TREASURER

NEAR EAST RELIEF

INCORPORATED BY ACT OF CONGRESS
(FORMERLY AMERICAN COMMITTEE FOR ARMENIAN AND SYRIAN RELIEF)

ONE MADISON AVENUE
NEW YORK

CABLE ADDRESS:
NEAREAST

TELEPHONE:
GRAMERCY 1021



August 8, 1921

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CLEVELAND H. DODGE
ABRAM I. ELKUS
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RAY LYMAN WILBUR
TALCOTT WILLIAMS
STEPHEN S. WISE

Ans Aug 17/21
Rev. Robert E. Speer,
S. S. Creole State,
Pacific Mail Line,
San Francisco, Cal.

My dear Dr. Speer:

I am sorry that in the rush of other things I neglected to get to you last week a statement regarding the hope of our Executive Committee that while you are in the Near East next winter you may be able to study somewhat the situation with regard to our relief work, so as to bring back a report to our Executive Committee of your findings, this assisting us in handling this work more effectively. I quote for your information the pertinent paragraph from the minutes of the meeting of our Executive Committee on June 24, 1921:

"Dr. White mentioned that Dr. Speer and Mr. Carter of the Presbyterian Board were starting shortly for the Near East, whence they hoped to proceed through Persia and possibly the Caucasus. It was therefore

"VOTED that Dr. Speer and Mr. Carter make such notation as they can of conditions as they see them in our relief territory, to give us the benefit of their observations and judgment in the guidance of our future work".

With all best wishes to yourself and Mr. Carter on this most interesting as well as arduous trip, and with personal regards,

Cordially yours,

CW Fowle

Charles W. Fowle
Foreign Secretary

CWF:S

Mikhael Buchdasarian, B.S.
of State Univ. Des Moines, Iowa.
Tabor, Peria
The 6th of April 1922.

Ans. April

To the Honorable
Dr. Robert E. Speer,
American Missionary
City

Dear Brother in Christ
in whose service we
both stay,

Greeting and love!

I have written you many
letters for and on behalf of other people
in distress and despair. I want now
to write also a few lines for us, be-
cause we are also presently in a very
bad situation financially, owing
to my long, expensive, tedious sick-
ness which lasted about 4 months
and I could not work for our
maintenance and thus I was obliged
to live on loans and as I could
borrow no more, I was obliged
to sell household articles and even

My dear brother, I am writing to you in great haste and with a very little knowledge of English. I am a student in the Armenian school in Des Moines, Iowa. I am 18 years old and I am very poor. I am writing to you because I am very lonely and I need your help. I am writing to you in great haste and with a very little knowledge of English. I am a student in the Armenian school in Des Moines, Iowa. I am 18 years old and I am very poor. I am writing to you because I am very lonely and I need your help.

my winter overcoat and shoes in order
to procure the necessities of life for my
big family of some 8 souls as besides
my own family of 4 souls, I have to take
care of our married daughter and her hus-
band who have lost every thing during
the bloody events of 1917/18 in Coventry
where they used to live, and we have
also adopted a poor orphan boy of the
Karaagh refugees. Let me tell you that
I always like to help other poor people in
distress and we have several years ago
adopted two orphans, one girl and one
boy, who became later on selfsupporting
happy people and our Lord always
blessed us mercifully and abundantly,
because I firmly believe that after being
cleansed through the Blood of God's
innocent, holy Lamb we have to
be good and do good as this is
a true Christian's supreme duty on
earth. I may tell you also for your informa-
tion that as a missionary student at the
Babel-Missionhouse in 1873/78 when
I was a boy yet, I was an instrumental-
ity in our divine Father's merciful-

hand to help establish the Armenian toler-
ant at Orphanage of Broom in Asia Minor
under my brother's, the late Rev. Gregor Bogh-
dasarian's care and administration
when for 50 years thousands of orphan and
destitute, homeless, friendless children found
a home and their own loving Saviour too.
But I must tell you now in a short statement
that during these three years past I have
been the ^{only} unpaid clerk of the American C.E.R.
writing continually petitions, statements and
letters for the refugees without getting a cent.
neither for my writing nor for paper, ink and
envelopes, used for them and this is a
fact. But whenever I requested Mr. Muller
and other members of the Committee to grant
me also a job in their administration they
gave me evasive replies and though I was &
again and again promised, to be remembered
in the "fortune" that "fortune" never came for
me! One day however some 4 months ago Mr.
Muller called me to his residence at home
to do some writing work for him and when
after 4 hours work I left the room he gave
me only one Kras as a reward saying that he
always paid 2 Kras for a whole day's work!!!

I took it and thanked him for his great Christian kind-
ness! but thought that he neither had any idea of the
golden rule religion of the gospel nor was he a
ideal Christian, though he prays most beautifully
in the church. It is true that on the missionaries
escapes in 1918 and also in 1920 I was granted
one hundred dollars from Mr. Pittman. I got
this contribution was granted all teachers and pre-
achers for travelling expenses and was not a special
gift to me. Now would you, could you, my
dear Brother in Christ say a kind word in my
behalf to whom it may concern in the C. E. R.
Committee to alleviate our distressed situation
just by granting me some help to carry out
the golden rule principle our Lord gave us
in His gospel? I think myself worthy of sympathy
in my struggle for life and in the same time
trying my best to be helpful to others who are
suffering untold agonies in their very hard
times of universal tears, distress and endless
troubles and therefore I wrote you these lines
hoping that it will mark certainly please
your noble, Christian and Christlike heart
to help a poor Brother in Christ by any means
it will be possible to do so. Now do it please
and our most merciful Father and King will
surely bless us both, you in giving the help and me
in receiving it, and may the Father help you to do so!

and besides I shall get some help from
my own brother Leon who is in Antwerp
Belgium and also from my Uncle Walter
and alumni of Duke Univ. Desjardins &
as well as from many of my friends in
America and elsewhere so that the money
advanced me as a loan payable within
8 months from date by anyone of you
will surely be repaid by Mikhael
Baghdasarian of Tabriz, Persia at the
fixed time and you will have the
joy of helping a worthy man in
his dire hour of need and ever
thanks and gratitude along with God's bless-
ings for your great kindness bestowed
on me a worthy useful family in very
distressed circumstances presently.

Hoping & trusting to hear from you
your most favorably as soon as possible

I beg to remain

ever so much obliged &c.

M. Baghdasarian

Let me tell you dear Mr. Speer that I need this
small amount of loan at once to settle little debt due
payment these days for which I am continually
bothered, persecuted and harassed by Jews & Gentiles

M.B.

P.S. - Tuesday morning at 4 o'clock A.M. April 7.

Dear Doctor, we have a Turkish proverb: -
"Davalı sâyileyên olur" a grieved man
talks much, and it is true, after writing 4
pages yesterday on our deplorable situation
I must add now a fifth page. I look unto
you, grand, old man as you are, like a patriarch
of ancient times in good Israel, as to a Father
and affectionate Father in the Christ and
take courage to propose at least a small loan
of \$50⁰⁰ to be granted me kindly by you
personally I requested the Missionaries and
the A. E. B. many times, but I did not even
get a dry answer from them! Payable within
6 months from date either in the U.S. or
here by me to your order on following
securities: - I have claims to be collected
as follows: -

1. The Hon. ^{Ex.} Consul Gordon Paddock owes me
for my service as clerk at the Consulate \$50
2. The German Consulate owes me for same "80
(I got yesterday a note from Scherer that my
claim was referred to Berlin)
3. Here in Tabriz I have a claim of 65 To-
mans against the Oriental Carpet Man-
ufacturing Co. for services rendered

40
\$ 190

William Boardman, Esq.
of Seattle Wn in California, Iowa.
Tahoe, Persia

W. B.

The 6th of April 1922.

P.S. The Rev. J. Chazy Wilson knows me well having
read my biography in my little book "McBarnet,
or American Park, Past and Future" published
in Seattle Wn in 1892/93 and, the book has
rolled away at once for him. He will tell you all you
need.

To the Honorable
R. Brewster E. Spencer,
American Missionary
City

Dear Brother in Christ
in whose service we
both sleep,
greeting and love!

I have written you many
letters for and on behalf of other people
in distress and despair, I want now
to write also a few lines for us, be-
cause we are also presently in a very
bad situation financially, owing
to my long, expensive, tedious sick-
ness which looked almost 4 months
and I could not work for a un-
mistaken and thus I was obliged
to live on loans and as I could
borrow no more, I was obliged
to sell house hold articles and even

To the American Presbyterian
President of Mission,

Hon. Mr. Spear;

City.

In addition to money for children: appear
large provision 25000 for
arranging to settlement of foreign Hamdan refugees
in support, this will meet
most needs July 1. — sum

To the most rev. Mr. Speare
W. D. president of the Wesleyan
Soc of N. S. American

City



To

Dr. Spear.

Canton. 17. 11. 21.

American Mission

Amherst.

Alahabad

Superintendent

Dear Sir,

We are much thankful to you that you so kindly took trouble and came to India to feel and pity on our miserable conditions, and to give us a helping hand. I heartily thank God for this opportunity that I am at liberty to explain you about my short life in Christianity. I with my parents and two sisters and 3 three brothers was converted in the year 1887 by Rev. George Seely and came under the arms of Jesus, but as it was very hard to become Christian so we had to leave our land and home and good many other things, and was obliged to come and live in the compounds of the Missionary Station. At the same time it was a trouble that later Rev. George Seely had to go to America and after few months we came to know that missionary Sahib died, so hear this our hearts were broken and felt ourselves as mother or father less. After that no body cared for us for our education as it is done now, however with a great difficulty we earned our living and were mingled with our Lord Jesus who helped us a lot that he chose us for his work and we knowing this that this our duty we first brought our relations in the arms of our Saviour, after this I passed the Theological Seminary College, Saharanpur. During that I worked in the district of Etawah & Etah and the same the souls of about 4000 men women & children which were taken to Christianity who are up to this time very good workers in the mission & so in the same way I went on working hard and gained much but when I was in service twice I felt ill that there was no hope for me but God saved me & up to this day I am alive but I am weak on account of which some of the new missionaries after trying a lot instead of my such a hard work.

which I did as hard as I could to which
 I can not explain however it is all known
 and famous and the souls are still alive
 who are working in ^{our} mission, forgetting
 all the abuse they turned me out from
 the service of our Saviour it is two years
 past without sanctioning any pension. My
 service was in the service mission 18 years
 and now in my old age when I am feeble
 and weak no body asked me how you are
 pulling on with the expenses what you
 eat or what you wear and where you live.
 Oh! Dr Spear Sahib is this justice and mercy?
 that if any disciple of God working hard
 with a great labour become weak &
 feeble is it right to leave him without any
 help for his living or by his becoming feeble
 & weak his share is lost. In my knowledge
 is it quite unfair through the teaching of
 our Bible. St. David caused to pay those
 200 men who were with him who were left
 behind on the Canal of Bassor.

The other companions of David were
 very unmerciful who wanted ^{not} to give
 any shares to those 200 men left behind
 but David taught them and know what justice
 was he caused to pay them as well. (Sam 30 script
 from 21st verse to 24th) It is true according to the words
 of Solomon that if there is no justice men
 are ruined but what did any body
 kept me aside from the house of Jesus. No!
 not at all not a least. St. Paul says that
 by the love of Christ the trouble, the Expedition
 the famine, the sword nor the danger that nothing
 can stop us from the love of God

So dear Sir it is all what I request
for that now I am feeble and weak
and I can do nothing except to help
the Christian of Canarpore where I am
living at present as these Christians
are Christians by name only who
are not worth while I am trying
that they become ^{true} Christians and
not by name.

Sir, now this is my humble
request to you that please arrange
and sanction for a pension that
my wife and myself may pay for
the monthly expenses of our living or please
give sanction for a sum which may
be given to me that I may work
through this money and earn for
my living for which act of kindness
I shall ever & ever remain grateful
and would pray for your long life
and prosperities

I am Sir Yours obedtly
And one in Christ

Address Please.

Mr. Chattri Lall
A. P. Mission
Church Compound.
Canarpore

Chattri Lall

17/11/21.

P.S. Please if possible please reply by letter of this R. W. Chattri
who is pastor of Canarpore. A. P. M. Coll.

Referring to our brief conversation this noon, am I
right in understanding that the functions left to the Mission
in your view under a proper plan of cooperation
are (1) the nomination of its members on the committee of
cooperation which call for such nomination and (2) the
determination of missionary furloughs? Do you understand
that these are the functions falling to the mission under
the Saharanpur plan?

R.G. Speer

To (1) + (2) the answer is "yes!"
~~Now~~ I cannot answer the last question
right away, I fear. Evidently there is
more left. But I submit that
the Saharanpur scheme stands not for
a fusion of the two bodies, but a union
in which the two ~~kept~~ preserve their identity.
H.C. Mukerji

Mr. James Smith

We the students of the University,

Prague, 1891. Mission d'été. 2^e jour. 1891. 1891. 1891.

We beg to remain,
your most obedient pupil
The Students of H.P.M.

Wm. P. Schell

Wm. P. Schell

February 21, 1922.

(C)

Dr. Brown
Dr. White
Mr. Scott
Dr. Reed
Mr. Wheeler
Dr. Dodd
Mr. Trull
Mr. Millikin
Dr. Hall
Mr. Day
Mr. Steele
Mrs. Roys
Miss Hodge

SCOTT REED

FEB 23 1922

✓

Dear Friends:

I enclose a copy of a most interesting letter I have just received from Mr. Robert J. Frackelton, of Cleveland, Ohio. In the letter was a check for \$5,000. for our work from Mrs. Frackelton, who in past years has occasionally sent us contributions of that amount.

As a background for these impressions and observations it may be interesting to you to recall that although Mr. Frackelton has for years contributed to our work fairly regularly, he turned against the Board somewhat last year because of one or two occurrences. He and his wife sailed for the Far East last June to visit our work and just prior to their sailing I placed in their hands over twenty letters of introduction to a selected list of missionaries in Japan, Korea, China and the Philippines.

I have written Mrs. Frackelton thanking her for her gift and have expressed my personal appreciation to Mr. Frackelton for his fair and kindly criticisms. I am wondering whether it might not be a good idea for us to discuss this letter at the next meeting of the Executive Council, and perhaps have copies made for the members of the Board. This is one of the best reports of a visit to the missions I have ever read.

Very sincerely yours,

WPS:MCC

William P. Schell.

Copy.

February 14th, 1922.

Dr. William Schell,
Presbyterian Board of Foreign Missions,
156 Fifth Avenue,
New York City.

Dear Dr. Schell:-

Mrs. Frackelton and I have only recently returned from the most delightful journey of our lives. The pleasure and profit of the trip was greatly enhanced by the courtesies extended to us through the letters you gave us to friends in Korea and China.

I have had to make some talks on the Orient since my return and after speaking before the Presbyterian Ministers Club, when Dr. Ludlow of Severance Hospital was present, Dr. Ludlow said that I had shown an appreciation and understanding of the situation that some obtain after months of study and some after years. I felt that whatever I had acquired was due entirely to the connections I had made with your friends and others with whom I had a chance to converse.

I am going to take the liberty of giving you my viewpoint and impressions in the hopes that the angle from which I have looked at the situation may give you men at 156 Fifth Avenue a little different viewpoint from what you can get being so close up to the problem all the time.

Frankly, I was very much disappointed at the visible showing made by the Presbyterian Church in the port cities. I entered China with the impression that the Presbyterian Church was by far the most important evangelistic agency in the Orient. I came away not knowing where to rank my own church, but feeling quite sure that she could hardly claim first rank unless it should be in some union endeavors. I do not believe in the Presbyterian, or Methodist or Baptist Church for China, but I do believe that the Presbyterian doctrine makes more reliable characters than the doctrine that does not put so much emphasis on responsibility to God. I might be more enthusiastic for union colleges and union schools if some of our friends were so strong for union as we seem to have been.

The first influences and impressions I received on reaching Peking was from the Methodists. Their beautiful compound and magnificent churches, with 1200 or 1500 worshippers, made one of the most striking impressions I received in the Orient. Then I was taken to the Congregational compound and the fine Chinese church connected with it, and finally I found a small Presbyterian church, and a less imposing compound, and a fine boy's school in the sub-

urbs with a splendid man at the head of it seemingly doing about three men's work and looking to the outsider as if he had been left to work out his own salvation and that of the part of the city he was influencing. Dr. Gleyastine is the type of man that the Presbyterians seem to be all over China. If we had as good judgment in the investment of our money as in the selection of our personnel it seems to me we would have been far in the lead in China. I was very proud of the Presbyterian men and women I met in China.

I had the privilege of dining with the faculty of the proposed University of Peking. Dr. Stuart was not present. Dr. Luce would have towered head and shoulders above anyone I saw at that gathering, with the possible exception of one other man, whom I think is a Presbyterian.

It seems to me, Dr. Schell, that when they decide upon some union work in the Orient that takes money they elect a Methodist, Baptist or Southern Presbyterian to be the leader of the enterprise and then they elect a Presbyterian with the title of Vice President to raise the money to finance the enterprise. Dr. Luce was Vice President at Shantung and now is Vice President at Peking and Dr. Williams is Vice President at Nanking and Dr. Bowen, a Methodist, is President. I think I am about right in saying that Dr. Williams' principal job is to raise the money necessary to operate Nanking University.

We saw the wonderful grounds and buildings of the Baptist College and also the wonderful equipment of the Episcopal, St. Johns University, institutions with great influence. We went to the Mary Farnham Girl's School and the Boy's School adjoining, old buildings and inadequate to the demands of modern times, the only visible investment I saw in Shanghai of Presbyterian money.

I believe as the Orient comes to be known as the tourists paradise and the ease and comfort of traveling in the Orient is explained, the tourist tide will turn strongly in that direction and there will be many large givers in the Presbyterian Church who will have the same disappointing impressions that I received and some of them who may not have the opportunity to get below the surface will come back mystified as to where the immense sums the Presbyterian Church have spent in the Orient have gone.

I went to the Orient very much stronger for evangelistic teaching and preaching than for education, but I have come back feeling that if we cannot extend our work in both directions we should concentrate now on building some imposing work in the large industrial centers and the places where the leaders of the Chinese will congregate and where the tourist will go. As you realize the future of China must be guided by Christian ideals and by men who are Christians and men who are unconsciously subject to Christian ideals and influence. We must have in these large cities imposing churches and ministers with the ability to inspire their hearers and I would like to see one church in every city for which the Presbyterians are responsible and while I would not want it called a Presbyterian church, still I would want it known that it reflected all that the Presbyterians stood for in America, and just now I would rather have one such church in each city than half a dozen churches appealing to many more people because just now it is a matter of leadership.

China must develop an independent church. To do so she must have in her church men of ability and wealth and we have got to attract those men through a message that will appeal to their mentality and through some kind of

an appeal to their respect for material things that we make in our own cities.

I am not reconciled to the action of the Board in abandoning medical work in Peking. I believe you will find that the Rockefeller investment will exert no direct Christian influence in China. In the investment the Rockefeller foundation has made they have gone to the other extreme from that that I have pointed out above.

Another institution that seems to be very much neglected is the Presbyterian Press at Shanghai. It could be made the most useful trade school in China. It is directly responsible for the Commercial Press and the good influences that have spread throughout China through the Commercial Press. In my judgment the Presbyterian Press ought to be furnished with modern equipment and given a fair chance to make an earning in place of being given only such jobs as are the most expensive to handle and cannot be handled on a modern production basis.

Christian young men could be taught the printing business and would go out to establish their own printing plants, which would influence the whole of China, and these Christian printers would be large financial supporters of Christian propaganda, as is Mr. Bow of the Commercial Press.

I do not believe in building a great hospital or a great university only as the organization to handle such an investment is developed. I believe the wise course is to start enterprises in a small way and develop the investment as you develop the organization to handle it, but it seems to me as unwise in philanthropy and religion as it is in business to start new enterprises at the expense of enterprises that are developing and need to be enlarged materially with the enlarging opportunities and capacity to meet the opportunities.

I am speaking from a very casual observation, but from such limited observation, I would say stop the extension of the country work, sift the applicants for foreign fields, so that the average service will be nearer twenty years than three years, and with the funds conserved develop the Presbyterian press to where it will be second to none in China and will be self-supporting, meet the investment that the Chinese have made in the Mary Farnham School with a real development that will give us a girl's school in Shanghai equal in standing and influence to St. John's University for boys. Then establish a church equal in personnel and equipment to anything in China, put us on the map likewise in Peking and the Presbyterian tourist will come home from China willing to give and to work for missions. It would, of course, be ideal if these things could be done and the other work developed rapidly, but if that is not possible I would personally be in favor of following the Methodist course and concentrating purely on some Presbyterian enterprises.

We are hoping when the Board have sufficient funds to carry out the plans of the Mary Farnham School for four dormitories and an administration building to have \$10,000.00 ready to give for one of those dormitories to be called Mary Cogdall Hall. We would not care to make such a gift until the Board was ready to carry through the entire program and develop a girl's school that would attract the influential people of China.

Probably the older men on the Board will not welcome the impressions and suggestions from one who has given a very inadequate study to your problems, but I hope

the impressions of a business man may indicate to you the coming impressions of the tourist and the importance of such impressions on the work back home be apparent to you.

Our trip through Japan was depressing from the viewpoint of Christian Missions. Korea was a great inspiration that will last us all our lives. China filled us with appreciation of the power of Christian influence and with great hope for the future. To us the Chinese people seem to have in them all the possibilities that have been developed in the white race. When the Chinese have been taught modern industrial production and have been given the proper share in what they produce, the business of the world will be doubled and the comforts of life distributed twofold.

Again I thank you for helping to enrich our travels.

Yours truly,

R. J. Frackelton.

RJF:S

May 11

M. Baghdasarian B. E.
of Duke Univ. Des Moines Ia.

— 4 —

Tahireh, the 8th of April, 1922.

The Honorable

The Right Reverend

Robert E. Speer D. D.

of the Presbyterian Mission
in Persia.

Dear Sir and Brother in Christ,

I was sick today and could not come to ~~listen~~ your address to my folk this afternoon, but I hear that you spoke most encouragingly.

I came yesterday early at 8 a.m. and remark to Mr. Muller's servant a letter marked "urgent" in red ink to be handed over to you, but I do not know where then you got it alright or not.

I am very sorry to inform you that Mr. Assad (Mina about Kassar. Who is it now Ghai) was much disappointed yesterday because he had requested special interview at 3.30 we came according to your own appointment to call on you but you were

surrounded by the missionaries
and other visitors and we returned
without accomplishing anything.
Later on I saw some of the Church elders
and they were also expressing great
desire to have a private interview
with you on some most important matters
concerning Church, school, Hospital and
other problems of your mission in this
city. I was told that the missionaries were
very anxious not to allow the Native workers
to have an opportunity of seeing you alone
because they would then freely tell
you all their grievances and sufferings
under missionary despotism and
"Christian" tyranny. They call themselves
"Sahabs" but we crave for fathers
brothers and sisters in Christ our
only Sahab and Saviour.

This letter was discontinued on
account of my sickness yesterday
and I am going to finish today

Sunday the 9th of April 1921
at 2 P.M.

I am very sorry that your mission
at Habu at least is a complete failure,

we of course are glad and thank you
for the message of love you brought us
from so far, but after leaving us it
will be here as the Puerto Rican says: "Está ha-
man en esti toa" - the old bathroom
with the old roof - As for me I want
to tell you herewith on my scribbled that I
can't review with all my letters both to the Whig
onaries, according to the list of my unanswered
letters to them a year ago as well as to give
a once back unless they are properly ac-
knowledgeed by everyone of them and
yourself too and then the matter will
go with my elaborate memorandums
submitted to you already by special
registered post to America to the B. N.
and the Public Opinion for the
sake of God and humanity.

Yours truly,
most ^{your} ~~your~~ and earnest
most humble and earnest

I beg to remain Sir
yours most respectfully
W. B. Douglass
on my ink bed.

نمبرہ ۹۸۶۹



وزارت جنگ

مہاراجہ رنجیت سنگھ
راہ ازہر ان کے رستہ دار ہاں





وزارت جنگ

اداره

نمبر ۹۰۰

تاریخ ۶ بروج ۱۳۰۰
ضمیمه

مردم نظامی که در راه که در این است در این

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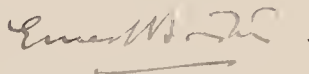
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British Consulate

TABRIZ.

31st March 1922.

Received from Dr Spear, with many thanks, one sealed packet handed to him by His Majesty's Minister, Tehran for delivery to me.



H.M. Consul.

On hand Aug 21	Letter of credit	1000	Bd
	Drayt	500	"
	Gen Exch. Chk.	200	"
	Cash	309.58	Day
Cashed on Bond drayt \$100 in Jan 8.		100.	
" on A.B. S. Chk. for Jan. 22. 50		20	

Exp. to Mayfair	on 7c Bond 2 p.s.	\$154.46
	on 7c Drayt	12.30
	on 7c 2 p.s. 7c	3.50

"	on 7c Bond 2 p.s.	\$71.98	Wk.
"	on 7c Drayt	11.82	13.05
"	on 7c 2 p.s. 7c	5.75	
"	on 7c Bond 2 p.s.	29.47	89.55
"	on 7c Drayt	5.	
"	on 7c Bond 2 p.s.	6.75	34.47
"	on 7c Drayt		85.04
"	on 7c Bond 2 p.s.	10.	1.11
"	on 7c Drayt	5.	56.19

Exp. to Mayfair	on 7c Bond 2 p.s.	34.47
	on 7c Drayt	89.55
	on 7c Bond 2 p.s.	5.08
	on 7c Drayt	120.
	Bond on 7c 149.68	170.21
	on 7c Drayt	79.68
	on 7c Bond 2 p.s.	50.21
	on 7c Drayt	20.80

	Premises	Board	Dist.	Rec.
Manghar	9.18	} 3.19	1.25	10.35
Hong Kong	1.16			5.
Singapore	6.59	.86	—	2.47
India add	86.88 (+)	48.22	10.70	228.77 ± ^{all ch. dy.} _{-136/6}
Mangalore	37.81	.68	—	51.75 ^(37.36) _(474.55%)
Rice	69.92 _{9.20}	8.48	6.08	61.08 + 22.
Insurance	18.20			18.20 W/R ch.
	324			(3=13.05) 108.75 = £.2504.35
			5.	5. = 9.12/10

2. Shihun	12.30	154.46	3.50	120. B1.
Am	5.	15.75		
		1.		
	25.0.28	232.64	26.53	537.70
	232.64			37.99 = ^{R2} (136/6)
	26.53			

509.45

Parton 9.60
 (10.10) 54.79.

172. Cash.

56.19 Hong.

228.19

309.58.

81.39.

499.71

~~16~~ (Hong)

4. (50.10)

495.71

Russ per Russia

Shanghaï Kr 40.50. Returns 19.80 Balance Max 20.70 @ 50
 Hongkong HK. 20. " 10 in HK. 11 " HK. 9. @ 52 1/2
 " 1 in Hongkong. \$ 59.00
 Singapore Abat 16.20. " 10.90. " Abat 5.30 @ 44 1/2

India Ru 50. " "

30

50.

405.

100.

200.

" R 136/6 = ?
 = 37.36

" 598/10.

365 1/2 % 227 1/2

Bagdad Ru 120 (Abat).

Persia Kr. 200. R.H. 1000 (Muller)

2m. 2 80

50. (Kagun) " 111 1/2 (" RR)

200 (Abat) # " R.H. 10

200.

500 (Persian).

25 Kagun

500 (Kagun).

200 (Muller).

Just Russia 20.

"

" 10 = 1/5.

Ende K 25

" 108.75 @ 4.35

Schwanen Anker Brucke. Kr 7-

? +

2000 ein Abat 200.-

+

Hausman Posten Kr. 120. #

+

Batman, Shanghaï Abat 240000. #

41.

Constitution - all in the world - Line 26 = \$ 14.20

Shanghai \$1.50.

Pakistan, 1 L = 75 Tins. = 4.35. Ru 1.11 3/4 = 3.24

Expenditures		Given R. E. S.		March 14/22
Sold	R. E. S.	H. W.		R. C.
In Sept. 20	278.94	316.77		653.54
Sept 20 - Oct. 24	346.30	261.56		201.60
Oct 24 - Dec 28	325.17	327.93		317.31
	<u>950.41</u>	<u>906.26</u>		<u>1172.45</u>
Dec. 28 - March ?		?		
Rs. 838 @ 2.07 =	238.	900 ? 259.	703 ? 200	
Panama 655 @ 80¢ net =	556.	487 584.	583 495	
Total Sold.	<u>#1745</u>	<u>#1749.</u>	<u>#1867.</u>	

John Archer head Ks. 70
 John 20th 60
 Bros 22
 Long 162

Carter hair

John 2nd Print 9th Rn. 10 - 20th
 Bros 20th Paper Rs 240000 ✓

John 20th 200 ✓
 Hamilton Bros 120 ✓

Carter hair

"

B.S. Ks. 100	=	8.48
20th Ks 76	=	6.08
Long 474.		37.92
20th 200		16.
Bros 80		6.40
Bros 120		9.60
		<hr/> 69.92

Rs 22.40

En route to home

Russ. from Carter - 2ⁿ Nymphae 40.50 Mex. RH. 19.80 = M-27.70
 " 2ⁿ DTK 20. DTK RH 10 = ~~M-16.~~
 " " 1 " S_g 1 = BK. 9

Spent in China	R 9.44	Nov. 58.	HK 5.60.	=	Nov. 3.19
"	R 7.49	Nov 18. 35		=	
"	TW 2 "	2.50		=	
"	Aug. 24	2.20		=	

of Singapore

Run from Center Shirts 16.20 RHD 10.90 = 5.30 = Paid.

Spent in London on 7th Aug. With 3.40 =

" B2. " 1.95 "

Janby. Ref. = 921. 51.

Inten.

Russ from Carter Re 50

34

56

405

164

206

$$365) \overline{835} \quad (228.77$$

730

1450

230

3 2 0
2 9 2

$$(228.77$$

2800

2577

2450

alm 120

La. 44.

Blankets 25.

$$365) \quad 1890 \quad (51.78$$

1723

6 3 4
3 4 5

553

2 8 5 6
1 5 5 1

295-0

22817

51.78

280.55

Spent in Britain

Do. in all sheets.	1/2 Bond	Rs. 8	
"	leaf	60/2	
at Bazaar, all sheets	"	29	
"	5th	4.	
In 1/2 Bond	"	21	
"	leaf	94	{Rs. 44 Rupee for Rs.
"	Bond.	6.	
In 1/2 Bond	"	5th	4
"	"	Bond	2
"	"	leaf	37/4
In 1/2 Bond	"	Bond.	160/7
"	"	5th	10
"	"	leaf	(2) 79/12
Campus Bazaar	leaf	25	Canton Fair.
Red cotton prints - 1/2 Bond	leaf	50/11 ?	48.1. the club. #
Bd.	176/7	2	48.22
leaf	367/13	50/11 = 3.7/2	86.88
5th	38 (24)	= 10.70	
leaf	200	= 54.79	

On hand at Bazaar Rs. 156

In Margul. Plaster

On hand at Breen. Rs 156

Rent for Carter Rs. 200

" 50 Kugni

Hypnum 200 Kugni

Carter 200

" 50 John - Returned to Muller

" 50²⁰ Kugni

Muller 200 John

Carter Gold R. 20 "

" Ex. £ 25 "

John's son 200

Handwritten 120

John's son 80.

Rt. & Carter Rs 136/6.

Rt. & Carter Rs 10

Rt. to Muller Rs 111 1/2

In Breda 2 1/2 Rs. Rs 2/8

200 18

Abbas " 120

138

2/8

Carter paid

In Plaster. Breda John B. Rs. 15

200 25

John 2

Muller's 200 B. 52

200 4

Muller 200 220

John's son 17

200 67

John 10

$\begin{array}{r} .25 \\ 2.94 \\ \hline 3.19 \end{array}$	$\begin{array}{r} 560 \\ 52\frac{1}{2} \\ \hline 2800 \\ 2800 \\ \hline 29400 \end{array}$	$\begin{array}{r} 220 \\ 52\frac{1}{2} \\ \hline 440 \\ 1100 \\ \hline 11550 \end{array}$	$\begin{array}{r} 550 \\ 46\frac{1}{2} \\ \hline 3180 \\ 2120 \\ \hline 2660 \end{array}$	$\begin{array}{r} 340 \\ 46\frac{1}{2} \\ \hline 2040 \\ 1360 \\ \hline 1700 \end{array}$	$\begin{array}{r} 185 \\ 46\frac{1}{2} \\ \hline 1110 \\ 740 \\ \hline 920 \end{array}$
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365 R 4 #

$365) 176500 \quad (48.22$	$365) 3900 \quad (10.70$	$365) 317.12 \quad (86.88$
$\begin{array}{r} 1460 \\ \hline 3040 \\ 2920 \\ \hline 800 \\ 800 \\ \hline 700 \end{array}$	$\begin{array}{r} 2500 \\ 2055 \\ \hline \end{array}$	$\begin{array}{r} 2920 \\ \hline 2512 \\ 2512 \\ \hline 2190 \\ 3220 \\ \hline 2985 \\ 8000 \end{array}$

$365) 1380 \quad (3.791$	$365) 2500 \quad (6.8$	$435 \quad 25$	$\begin{array}{r} 875 \\ 8 \\ \hline 000 \end{array}$
$\begin{array}{r} 1095 \\ \hline 2850 \\ 2533 \\ \hline 2920 \\ 2720 \\ \hline 500 \end{array}$	$\begin{array}{r} 2190 \\ 8100 \\ 2920 \\ \hline 1800 \end{array}$	$\begin{array}{r} 2175 \\ 870 \\ \hline 10975 \end{array}$	

$66 \quad 875 \quad 111\frac{1}{2}$	$76.45 \quad 80$	$199.68 \quad 158.46$	$158.46 \quad 15.75$	$875 \quad 111\frac{1}{2}$
$\begin{array}{r} 764.50 \end{array}$	$\begin{array}{r} 61.600 \end{array}$	$\begin{array}{r} 658.46 \\ 45.22 \\ 15.75 \\ \hline 29.47 \end{array}$	$\begin{array}{r} 178.21 \\ 29.47 \\ \hline 298.68 \end{array}$	$\begin{array}{r} 703\frac{1}{2} \end{array}$
	$7635 \quad 80$	$\frac{3}{5} \quad 12\frac{1}{2} \quad 3\frac{1}{2}$		
	61.0800			

365) 136.395 (37.36

$$\begin{array}{r} 1095 \\ \hline 2687 \\ 2545 \\ \hline 1425 \\ 1395 \\ \hline 2300 \end{array}$$

499.71 # 71

$$\begin{array}{r} 589 \\ 172 \\ \hline 56 \\ 737 \end{array}$$

$$\begin{array}{r} 474.55 \\ 80 \\ \hline 3795800 \end{array}$$

$$\begin{array}{r} 499.71 \\ 309.58 \end{array}$$

$$\begin{array}{r} 808.29 \\ 734 \\ \hline 64 \end{array}$$

17.82

51.78

228.77

61.08

22.

18.20

13.05

125.

537.70

$$\begin{array}{r} 499.71 \\ 309.58 \\ \hline 808.29 \end{array}$$

365) 2000

$$\begin{array}{r} 1750 \\ 1460 \\ \hline 2900 \\ 2555 \\ \hline 3450 \end{array}$$

(54.79

$$\begin{array}{r} 589.45 \\ 172 \\ \hline 56.19 \end{array}$$

734.604

589.45

172.

56.19.

$$\begin{array}{r} 135 \\ 48 \\ \hline 183 \end{array}$$

228.

51

279

40

239

809.29

737

71

Henry

On Palmer \$ 1.11

on Reg. Tel. 34.47 45.18

35.58.

Mesched, Feb. 16, 1922.

My dear Mr. Speer, And, Kazan M. F. W.
Before you get any further away from Mesched I want to try to tell you how much it meant to us to have you come to Mesched. I suppose most of us here were influenced a great deal by you in making the decision to be missionaries, and I am sure there is no living man we would have rather had come to Mesched to see us than yourself. As you know we are considerably isolated here, and any visitor would have been welcome. But to have you among us - it was too much for words! I have been trying to write Mother & Corilla all about your visit, but I find I can't make them understand just how I feel. The sight of you brought back all the old experiences of Blue Ridge and Northfield, and stirred up memories and freshened purposes that had grown dim out here. You would not like it if I told you just how

we all feel to you, but I may say that
we saw the Lord Jesus in you coming to
encourage and guide and strengthen us.
We realize what it cost you of time
and money and effort to make that
trip to Mesched, and we know it was all
out of proportion to our worth or importance,
for we are just a half-dozen simple mis-
sionaries out in the desert, and you
could have spent those three weeks to
far greater advantage somewhere else.
But you may be sure we'll never forget
it as long as we live, and the thought
of what you did for us will move
us in many a dark hour to come
to give ourselves more fully for the
needy humble people about us. We
saw a picture of the Lord Jesus going
out into the desert to find his sheep.

We loved you before, but you have
found a new place in our hearts, and
I'm sure the prayers that go up for
you from Mesched will reach to the
throne in a way now that they never
did before, for they spring out of the
depths of our souls. We are thinking
of you all these long weary days of
travel. The Lord bless you & keep you.
Give my love to Mr. Carter & Henry.
Devotely
William

Indorse out on this letter on the grounds I must have been posted the day
after we left. I share the brightness of the station. I share the joy you feel
Mesned Persia
We didn't eat as much as we.

February 14 1922

Chas. Kegan, M.D. & Co.

Dear Mr. Speer:-

Words are always inadequate
to express the real feelings of one's heart,
but I feel that I want to write you just a
few brief lines, to try to express a little
of the great appreciation that we all feel,
for your great kindness in coming out to our
isolated station.

Aside from the inestimable value to
us as a station, the opportunity of associat-
ing with all of you, for even those brief
five days, has been a sort of epoch in our
lives. We shall go on with a renewed inspira-
tion and deepened consecration, due to this
fellowship which we have had together.

Our prayers shall go with you, not only

on your journey back to Teheran, but as you continue on thru Persia and to the homeland. May God's richest blessing continue with each one of you.

Mrs. Lichtwardt and Marion Ada join me in kindest personal regards to each one of you.

Yours very cordially,

Hartman A. Lichtwardt

Here's to you Dr Speer of the Board,
A veritable treasure-house stored.
Big of heart, great of mind,
Rich of wit, strong and kind,
And by each of our Mission adored.

جناب ... حبیب الرحمن رحیم فرزند

میرزا محمد علی

Pune -
Sangharman Yarn

Habibullah Khan
Commander in Chief - Army

Teheran, Persia,
February 25, 1922.

TO WHOM IT MAY CONCERN:

The bearers of this letter, Mr. Robert E. Speer, Mr. Russell Carter, and Mr. Henry H. Welles, are representatives of the American benevolent and relief agencies which are seeking to help the people of Asia. They are visiting India, Persia, and the Near East in the interest of these agencies and the work which they are doing. Mr. Speer is also president of the Federal Council of the Churches in America, the central organization through which the Churches in America are accustomed to carry on their cooperative work in behalf of relief and suffering in other lands. Mr. Carter, as treasurer of one of these organizations, has thus transmitted over five million dollars of relief funds to the Near East.

These gentlemen are now on their way back to the United States to make their report to the Near East

Relief .

Relief and to the other philanthropic agencies which they represent.

The Charge d'Affaires of the United States of America in Teheran would appreciate it if all competent authorities were to offer to the above-mentioned bearers of this letter the proper protection and facilities to enable them to accomplish their mission without unnecessary delay and hindrance.



C. Van H. Engert.
Chargé d'Affaires
of the United States.

is I am written by a humble member
of the Christian Union of Tabriz, Persia
translated from the original by M. B. S. S.

A most hearty

Welcome greeting

dedicated

most respectfully
To

His Excellency
The Right Honorable

Robert E. Speer, D.D.,

a most noble Prince of God's new Israel
on his happy and blessed arrival in
Tabriz, Persia, the 31st of March, 1922
submitted

by Yenock Der-Aristaguessian
an Armenian poor refugee of Van.

I.

In the Holy Trinity's Name baptised
a poor nation of the New Israel -
Armenia tortured so cruelly by Asia's
cold tribes

Like the Lord's people of ancient times,
the martyr folk so devoted to the Christ
And His glorious Gospel with sufferings & Cross
Faithful and zealous with great patience,
Mocking through agonies, tears and floods of blood,
For ages passed as well as in modern times,
Never repining nor losing the Hope -
We, Armenians, cling still obstinately
to the Cross.

II.

But, lo! the mighty waves of America's Love
Came over land & sea to reach our shores
Reviving our fainting Faith of old in the Son of God;
Who promised solemnly never to forsake His
And we remain still hopeful, cheery, shining,
- Yes, America's noble Nation, the New Great
Faithful to the Golden Rule Command;
Has practised always pity & mercy divine
And disliked blood shed nor encouraged
disgrace!

III.

And Ararat's ever flowing fountains
 Ceaselessly are coming from the West
 To the Orient
 Watering Armenia's parching wild & hard
 Like the dews of heaven that revive the Earth.
 Immense, wonderful is that Zone, indeed,
 That spreads America's Relief to the people near,
 Grand and glorious is that Kindness
 That rescues, blesses, cheers God's people
 in death.

IV.

Bought and saved by the Blood of God's
 Lamb,
 The Christian nations, in the darkest
 East
 Are, therefore living yet, tho' through thick &
 And are encouraged to obey God's Law.

Now, O noble Prince in Christ's Israel;
 Accept please, this poor Armenian's
 Expressed in this humble & long
 Dedicated in your ^{homage} ~~homage~~ greeting,
 To your most glorious, noble
 An unworthy, poor & old
 worshipper of the Cross

As I am has ventured to sing
With his blood stained, ^{thy precious} fearful
To glorify your great, beautiful
In down trodden bleeding Armenia's
Land, I pray thee, O most noble
Devoted to our great King's blood
The hearty greeting of welcome
My very kind offices inspired
And blessing us and blessed
Thyself, then mayest proceed
on thy home way
Fare well!

Երբ, որո՞ւ! - Վեհ իշխանո՞ւ նոր խնայել,
 ընդունի՞ր անխնայ հայր իմացի ողջընդ,
 Այ թո՛ւ, հայախոս անուան Յօսփո՛ւ,
 Եւ թող Եւ թո՛վայի Վեհ աշխիւ Է նորո՞ւ:

Եւ, իբր ի անդամ զորի Եւնայիւն,
 Երանք ի իմացի զողջադամ չայնալ,
 Զոր անհմա իմացիւն ինչ իմացիւնս,
 Եւ իմ իմացիւնս իմացիւնս իմացիւնս:

Ընդունի՞ր, իմացիւն, իմացիւն իմացիւնս!
 Եւ իմացիւնս իմացիւնս իմացիւնս,
 Եւ իմացիւնս իմացիւնս իմացիւնս,
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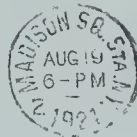
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Enock Eir - Aristarcésian of Van,
 member of the Christian
 Union of Tabriz, Persia.

1922 Տո՛ւր 18/31
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FORM 2784

RETURN AFTER FIVE DAYS TO
THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK



Mr. Robert E. Speer,

C/o The Rev. C. A. R. Janvier, D.L.,

Allahabad,

India.

Ewing Christian College.

Heft



V. S. NARAYANA IYENGAR, B.A.,
Ry. INSPECTOR OF POLICE.

Amr

Barwade.
Dated, 5 Oct-21

Ans Rs 20. Dec 14/21

10

Dr. Robert E. Speer. Esq.

Care of. Principal & am vier.

Ewing Christian College

Alkhabad -

Dear Sir,

I am in receipt of your letter dated 1 Oct. with enclosures, addressed to my sub-inspector of Crime. It was sent to me for disposal, as I am in charge of the case.

All the items of property mentioned in your complaint and in the statement enclosed to the letter under reference have been received. In addition to them, there are also some more articles of small value which I presume should belong to you or Mr. Wiles. Evidently you had no recollection of them when writing your complaint or your subsequent

Statement. I enclose herewith a list of all the property recovered from the two culprits. I request you and Mr. Welles, to go through them carefully and mark which items of property belong to you and which to Mr. Welles & send it back to me as early as you can. The list contains ^{also} property belonging to Mr. D. R. Manning ^{of Madison}. As regards Mr. Welles property all, ~~to~~ except the gold knife and chain, appear to have been recovered. (Please refer to the list.) One of the culprits, who had them, along with a gold watch stolen from another passenger, threw them out from the running train while his associate was being searched. The watch has been found though damaged. The knife & chain have not been found yet. Further attempts are being made to recover them. I am also going to the place now to see to it. I hope we would succeed in finding them.

As the property was recovered from two persons, who are not strangers to jail life, Criminal proceedings are necessary before the property could be sent over to you. I hope to complete the

V. S. NARAYANA IYENGAR, B.A.,
INSPECTOR OF POLICE

Dated, _____

investigation and put in a charge sheet in a few days. Till then I am not in a position to say when and where the ~~proper~~ case would be heard.

I quite realize the amount of trouble and inconvenience that would be caused to you and others. Should you be forced to break off your engagements and to go to S. India to attend to this case, to identify your property. While putting in the charge sheet, I shall move the St. Magistrate Nellore, to sanction the examination of yourself and of Mr. Welles on Commission at Allahabad. Should he consent, the difficulty is solved. If he should not, I am afraid that Mr. Welles at least, will have to go over here; (I hope Mr. Welles can identify all your property also).

I shall communicate to you in a few days. The result of my motion before the St. magb, to examine you as a Commission. I assure you that I will do all I can to get the required sanction. I am glad you appreciate the prompt work done by my subordinates.

With best regards & good wishes.

Yours very faithfully.

Bonawenture

Ry Otis Dupre

Statement of Mr. Speer and Mr. Welles regarding theft on the Calcutta Mail from Madras on Friday evening, September 30, 1921.

The undersigned, Robert E. Speer and Henry H. Welles, in company with Russell Carter are American Citizens on a trip to India to visit for three months the missionary work of the American Presbyterian Church. We landed in Colombo, Ceylon on Tuesday evening, September 27th and went at once to Kodaikanal and from Kodaikanal to Madras. We left Madras on the Calcutta Mail at seven P.M. September 30th.

The train guard asked us whether we would have dinner on the train. We replied that we would, and at Ponneri he came to the compartment (first class) which we were occupying and instructed us to leave the compartment and walk back the station platform to the dining car at the rear of the train. There was no way in which passengers could lock the compartment, and we hesitated to leave our luggage and twice asked the English train guard who later told us his name was Cuffley whether our luggage would be safe. On his assurance that it would and after requesting him to have it protected we went back to the dining car. Without his assurance that our luggage would be safe one of us would have remained to guard it.

The train stopped for a moment at some station between Ponneri and Nayudupeta, but the dining car door was not opened there and we were not able to return to our compartment until the train reached Nayudupeta. When we opened the compartment door on the station side, we found the opposite door wide open and noticed that some oranges which we had left lying on one of the seats were gone. On looking at our bags we saw at once that they had been broken open.

We immediately notified train guards and the police and in the presence of the railroad police sub-inspector of Gudur and a policeman, who rode with us in the compartment until the second station after Nayudupeta we opened the bags to see what had been taken. All three bags were locked. The thief or thieves had wrenched open Mr. Carter's suitcase damaging the suitcase and rumaging its contents, but taking nothing from it. The two kit bags, belonging one to Mr. Speer and one to Mr. Welles, had been cut open with a knife, making a gash a foot long in each bag. These gashes had been enlarged by ripping the leather. The thieves had taken every thing out of the bags and made a thorough search of all their contents and had then crammed back into the bags or thrown under the seats in the compartment everything except the articles which they stole.

Mr. Welles and Mr. Speer each^{the} furnished Sub-Inspector with a list of the articles missing from his bag. A more minute search afterwards revealed a few additional articles missing.

Mr. Speer's list is ~~about~~ as follows: four cravat stick pins (one blue sapphire, one green jade, two opals), value rupees 100; collar and sleeve buttons and gold studs, value rupees 25; one cross bar gold pin with single ruby, value rupees 8; one pair moonstone cufflinks, value rupees 150; one box of six black-handle razors of finest quality, value rupees 90; one American two dollar and half gold piece, value rupees 9; one box of buttons, value rupees 2; one volume Dutt's "Ramayana and Mahabharata", value rupees 3; a small quantity of writing paper and a notebook. The letter paper was of a light blue color and had printed in the upper left hand corner "Robert E. Speer Englewood N.J." Some of the values given are of necessity approximate as the most valuable articles were gifts from friends whose cost Mr. Speer does not know, but he believes that the values he has given are conservative.

Mr. Welles' list is as follows: One gold handle knife (with H.H.W. 3rd. engraved on one side and March 12th 1921. engraved on the other), value rupees 120; one gold watch chain, value 200 rupees; one pair gold cuff links, value rupees 60; three gold collar buttons, value rupees 12; six coat buttons, value rupees 1; one New Testament, value rupees 10; and two shirts, value rupees 12. These values are approximate only, as the most valuable articles are gifts from friends whose cost Mr. Welles does not know.

To these losses should be added the damage done to the bags.

Perhaps mention should be made of several minor facts. (1) The thieves took the two dollar and half American gold piece, but did not take an American five dollar note which was wrapped up with the gold piece. (2) The thieves returned to Mr. Welles' bag three pearl studs set in platinum which were of considerable value, and to Mr. Speer's bag three imitation pearl studs and a Japanese pearl cravat pin which were not of great value but which were much more valuable than the buttons which were taken. (3) The thieves did not touch three canvas covered bedding rolls or a large package of sheets and towels nor did they take a small box of silver articles purchased at the Victoria Industrial Institute in Madras, but they did take oranges, writing paper, and a notebook which were of small value, and also some needles and thread and trouser braces.

At the same time that we discovered the theft in our compartment, it was discovered that the same thieves or others had visited the compartment next to ours occupied by Mr. D. R. Mawmay, Honorary Presidency Magistrate from Madras.

When our train reached Samalkot Saturday morning, October 1st, we received from the station master a telegram from Kavali reading, "Property received (or recovered) please return". We had engagements in Calcutta and Allahabad which made our return impossible. ~~But~~ We telegraphed accordingly in reply, "Unable to return please forward all articles to Robert E. Speer care of Principal C.A.R. Janvier, Ewing Christian College, Allahabad (signed) Robert E. Speer Henry H. Welles". This message we sent to Gudur to the police sub-inspector and at the same time wrote to him, posting our letter at Tuni, explaining to him the impossibility of our return and requesting him to send all our recovered property to us in care of Principal Janvier in Allahabad.

All our time in India is filled with engagements which we have come out from America to meet, and we feel that we have already suffered sufficient damage from this theft and ought not to be required to return to Gudur to recover our stolen property. We trust that it may be possible to have it sent immediately in the safest and most responsible way to us in Allahabad.

We used every precaution with regard to our property only going back to the dining car after we had left it in the custody of the train guards. In view of all the facts it would seem that the responsibility for the recovery and for the return of the stolen property was with the railway. We are grateful to hear of the expeditious way in which the property has been recovered, and we trust that it may be returned to us in Allahabad without further inconvenience.

Robert E. Speer is senior secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Henry H. Welles is traveling with him as his secretary. Russell Carter is associate treasurer of the Board. Dr. Speer has visited India before. Any enquiries may be made regarding him of Mr. H.C. Herman, general secretary Y.M.C.A., Esplanade, Madras, or of Principal Janvier, Allahabad, or of Dr. J.C.R. Ewing, C.I.E., Lahore.

Signed - Robert E. Speer
Henry H. Welles

October 1, 1921.

Statement of Mr. Spear and Mr. Welles regarding theft on the Calcutta Mail from Madras on Friday evening, September 30, 1921.

The undersigned, Robert T. Spear and Henry H. Welles, in company with Russell Carter are American citizens on a trip to India to visit for three months the missionary work of the American Presbyterian Church. We landed in Colombo, Ceylon on Tuesday evening, September 27th and went at once to Kodaikanal and from Kodaikanal to Madras. We left Madras on the Calcutta Mail at seven P.M. September 30th.

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The train stopped for a moment at some station between Ponneri and Mayadupeta, but the dining car door was not opened there and we were not able to return to our compartment until the train reached Mayadupeta. When we opened the compartment door on the station side, we found the opposite door wide open and noticed that some oranges which we had left lying on one of the seats were gone. On looking at our bags we saw at once that they had been broken open.

We immediately notified train guards and the police and in the presence of the railroad police sub-inspector of Gudur and a policeman, who rode with us in the compartment until the second station after Mayadupeta, we opened the bags to see what had been taken. All three bags were locked. The thief or thieves had wrenched open Mr. Carter's suitcase damaging the suitcase and ransacking its contents, but taking nothing from it. The two kit bags, belonging one to Mr. Spear and one to Mr. Welles, had been cut open with a knife, making a gash a foot long in each bag. These gashes had been enlarged by ripping the leather. The thieves had taken everything out of the bags and made a thorough search of all their contents and had then crammed back into the bags or thrown under the seats in the compartment everything except the articles which they stole.

Mr. Welles and Mr. Spear each furnished the sub-inspector with a list of the articles missing from his bag. A more minute search afterwards revealed a few additional articles missing.

Mr. Spear's list is as follows: four enamel stick pins (one blue sapphire, one green jade, two opals), value rupees 100; collar and sleeve buttons and gold studs, value rupees 25; one cross bar gold pin with single ruby, value rupees 8; one pair monstone cuff links, value rupees 150; one box of six black-handle razors of finest quality, value rupees 90; one American two dollar and half gold piece, value rupees 9; one box of buttons; value rupees 2; one volume Dutt's "Ramayana and Mahabharata", value rupees 5; a small quantity of writing paper and a notebook etc. The letter paper was of a light blue color and had printed in the upper left hand corner "Robert T. Spear, Haglewood N.J." Some of the values given are of necessity approximate as the most valuable articles were gifts from friends whose cost Mr. Spear does not know, but he believes that the values he has given are conservative.

Mr. Welles' list is as follows: one gold handle knife (with H. H. Welles engraved on one side and March 10th 1921 engraved on the other), value rupees 180; one gold watch chain, value 800 rupees; one pair gold cuff links, value rupees 60; three gold collar buttons, value rupees 12; six coat buttons, value rupees 1; one New Testament, value rupees 10; and two shirts, value rupees 12; etc. These values are approximate only, as the most valuable articles are gifts from friends whose cost Mr. Welles does not know.

To these losses should be added the damage done to the bags.

Perhaps mention should be made of several minor facts. (1) The thieves took the two dollar and half American gold piece, but did not take an American five dollar note which was wrapped up with the gold piece. (2) The thieves returned to Mr. Welles' bag three pearl studs set in platinum which were of considerable value, and to Mr. Speer's bag three imitation pearl studs and a Japanese pearl or wat pin which were not of great value but which were much more valuable than the buttons which were taken. (3) The thieves did not touch three canvas covered bedding rolls or a large package of sheets and towels nor did they take a small box of silver articles purchased at the Victoria Industrial Institute in Madras, but they did take oranges, writing paper, and a notebook which were of small value, and also some needles and thread and trouser braces.

At the same time that we discovered the theft in our compartment, it was discovered that the same thieves or others had visited the compartment next to ours occupied by Mr. D. R. Munnag, Honorary Presidency Magistrate from Madras.

When our train reached Samalkot Saturday morning, October 1st, we received from the station master a telegram from Kavali reading, "Property recovered (or recovered) please return". We had engagements in Calcutta and Allahabad which made our return impossible. We telegraphed accordingly in reply, "Unable to return. Please forward all articles to Robert E. Speer care of Principal C.A.B. Janyier, Dwing Christian College, Allahabad. (signed) Robert E. Speer, Henry H. Welles". This message we sent to Gudur to the police sub-inspector and at the same time we wrote to him, posting our letter at Funi, explaining to him the impossibility of our return and requesting him to send all our recovered property to us in care of Principal Janyier in Allahabad.

All our time in India is filled with engagements which we have come out from America to meet, and we feel that we have already suffered sufficient damage from this theft and ought not to be required to return to Gudur to recover our stolen property. We trust that it may be possible to have it sent immediately in the safest and most responsible way to us in Allahabad.

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Care of Principal C.A.R. Janvier,
Ewing Christian College,
Allahabad,
October 5, 1921.

H.K. Knox Esq., C.S.,
Allahabad.

Dear Sir:-

I beg leave to present herewith the information which you suggested in addition to the statement left with you yesterday with regard to the theft of articles from the traveling bags of Mr. Welles and myself on the Calcutta Mail train from Madras on the evening of Friday, September 30th.

Our addresses for the coming weeks will be as follows:-

Oct. 4-13, Care of Principal Janvier, Ewing Christian College,
Allahabad.
Oct. 15-24, Care of Dr. J.H. Orbison, American Presbyterian
Mission, Ludhiana.
Oct. 27-Nov. 16, Care of The Rev. A.W. Marshall, American Presbyterian
Mission, Kolhapur, Bombay Presidency.
Nov. 20-28, Care of Principal Janvier, Ewing Christian College,
Allahabad.
Nov. 29-Dec. 16, Care of Dr. J.C.R. Ewing, C.I.E., Lahore, Punjab.
Dec. 17-22, Care of The Rev. R.D. Cornuelle, American Presbyter-
ian Mission, Jhansi.
Dec. 23-26, Care of Dr. J.C.R. Ewing, C.I.E., Lahore.

We are expecting to leave India the last week in December for Persia.

We can be reached at the times indicated at the addresses given. We do not expect to be in these cities all the time, however, but shall be filling engagements that have been made at the various missions stations in the region round about.

We shall be very grateful if through your kind help our property can be restored to us soon without the necessity of our being required to return to Gudur. There are three reasons why it seems to us that our return should be deemed unnecessary.

(1) We have come out from America for the express purpose of visiting our mission stations here and attending their annual meetings and the official gatherings of the Indian Presbyterian Church. Every day of our stay has been planned for, and we cannot prolong it in view of engagements already made in Persia. We cannot afford to take time from the work which we were officially sent to India to do to go back to Gudur.

(2) Our journey to Gudur from northern India where we shall be for most of our time would involve the government in heavy and, as it seems to us, unnecessary expenditure. A first class railway fare for Mr. Welles and myself from Ludhiana to Gudur and return would amount, I believe, to not less than 800 rupees. A charge of 150 or 200 rupees a day would be an inadequate allowance for our time, and the cost of food and lodging would add further items. All this could be saved if any testimony of ours could be taken by commission or if the statements already made could be accepted as adequate.

(3) We have no testimony which we could give in identification of

the thieves, and we have already identified our stolen property. Mr. Welles' knife and cuff links bore his initials, H.H.W., and the sheets of writing paper taken from my portfolio had my name printed on them. We have discovered a number of losses in addition to the first list made up after a hurried examination of our bags in the presence of the police inspector. I do not know whether we have discovered all that was taken, but we know that the thieves stole the following:

From Mr. Speer's bag four cravat stick pins (one blue sapphire, one green jade, and two opals); collar and sleeve buttons and gold studs (a score or more pieces); one cross bar gold pin with a single ruby set in the middle of it; one pair oval shaped moonstone cufflinks; one box of seven black-handled razors; an American gold piece (two dollars and one half); one box of buttons of different kinds; a small volume of Dutt's translations from the "Ramayana and Mahabharata"; a small hand mirror; a Madura cloth shoulder scarf; some miscellaneous articles such as writing paper, a notebook, and trousers braces.

From Mr. Welles' bag one gold handle knife (with H.H.W. &rd. engraved on one side and March 12th 1921 engraved on the other side); one gold watch chain; a pair of gold cuff links; three gold collar buttons; a New Testament; two shirts with collars attached; two cravats; some American, Canadian, Japanese, and Chinese coins; half a dozen coat buttons; needles, thread, buttons, etc.

If this identification of the articles is not sufficient, could they not all be forwarded to you so that we could appear before you and identify them to your satisfaction?

I trust that these three reasons may be regarded as sufficient. Might I not add that there would seem to be an element of real injustice in compelling us who were the innocent victims of this theft and who ~~have~~ already have been greatly inconvenienced by it to be subjected to the further inconvenience and loss of time involved in a trip back to Gudur.

We shall be very grateful for your kind help in the matter and shall be deeply obliged if you can send any word to the police at Gudur or to the magistrate of the Nellore District which will secure the speedy return of our property.

Very faithfully yours,

res/hhw

On His Majesty's Service.

2987

Dr. Spier

To

Dr. Janvier Principal

Living Christian College

Allahabad

Commissioner
District Officer

Division
District

BR 984. E-0430 BR-1679.

2967 2/13/21

From,

Mr. W. Bain Esqr. I.C.S.

In-Charge District Magistrate

Allahabad

Dr. Spier

C/o Dr. Javvier, Principal,

Win. Christian Coll.

Allahabad.

Sir,

With reference to the letter above
referred to by you I have the honor to request you kindly to
attend the court of Mr. J.L. Padley I.C.S. tomorrow
the 14th October 1921, at 11 A.M. in connection with
your statements in the above case.

I have the honor to be


Sir,

Your most obedient servant

Per Magistrate.

[Signature]

Sailing Bugra ...
all ...
for.



We welcome you ,Sir , with a shout of cheer:-
"Speer Sahib ki Jai" ! We have had the satisfaction of seeing the Archbishop Dr. Ewing and -
Bishops and Priests of our Church ; and our joy now knows no bound in having seen at last in our midst the Pope and his staff of the --
August body the Presbyterian Church.

We express our appreciation of what has been and is being done by your Mission towards our uplift. We with others of the unfortunate class who are condemned as untouchables ,constitute 1/ 6th. of the whole population, or say - six crores or sixty millions all told. We are counted low , based not on the natural -- standard of personal qualities but on the accident of birth. We are thus condemned to live the low life of utter wretchedness , servitude and mental and moral degradation . The force - of custom , religion , and social prejudice have deprived us of equality of opportunity to enjoy the good things of the world. We are -- deprived of public service , free use of tanks or public works, or inns or temples. We are handicapped in business and work through untouchability. We are deprived of benefit of civilisation , the solace of education and society.- We are deprived of all those accessories which are indispensable in a social organisation, - such as the services of a barber , washerman and so forth. We are regarded for all purposes of national self-interest with them, but for purposes of caste , not of them .

Thanks to the efforts of Christian Mission,

and thanks to the Gospel of touchability by - love as taught and lived by our Lord and Saviour, self respect is awakened in us , and we resent deeply the treatment meted out to us by caste-ruled men. We are beginning to be restless, to be content with our present lot which is -- gaffing to the extreme , and we refuse to -- acquiesce in environment not of our making , - but in which we find ourselves to be. We want to progress with the tide in the affairs of men, and which waits for no body. For purposes of preservation of society , caste may have achieved something , but in caste system we are doomed for ever to a life of bondage and serfdom. For purposes of progress we have come out of caste, for , it is unsuitable for progress. Thanks - again for the God-sent deliverer from bondage, @@@@@@@@@ namely your Christian Mission to this country. We appreciate and are grateful for what it has done and is doing for our uplift.- Habits of self respect and cleanliness have - come to us , and so also an interest for education of our children and for self improvement. In our efforts to improve ourselves , spirit of antagonism shows itself in villages where we reside. Even here , where we are met on such happy occasion when you ,Sir , and your party and others have made common cause with us ,we are looked at by the villagers with suspicious rather than friendly eyes as encroachers on - vested rights , and as opponents of Privelege and Exclusiveness. But Christianity has taught us to respect ourselves as human beings , and therefore we want to be led to higher planes of

life and to nobler pursuits. Christianity - having pointed the way ,and given us the truth regarding our-selves , even as we are grovelling in the dark and in the lowest ditch ,our dead bones in the valley are becoming instinct with life. We are done with grovelling at the foot of the social , intellectual and moral and - material ladder of life. Our children must be trained and educated , and made vital parts of the social organism , and not as at present the isolated and dead parts of the same. Now is come at once a challenge and opportunity to - save us from this caste tyranny of ages , and give us a lift in the scale of humanity. We send forth a strong appeal to you ,as representative of the great and living Church of America, to take advantage of our mass movement towards Christianity, which like the tide is flowing full in this District and elsewhere, and undertake to educate and train our children in useful - avocations. We need medical relief ; we need to be taught ideas of cleanliness and hygiene. Help us to remove our gross ignorance . We have found God , and we want to find ourselves . In this district there is already a baptised Christian community of 4000 . We are trying to be cleaner and more decent in our persons and -- homes. We are giving up vices to which we are addicted. We are gradually substituting Christian marriage and other practices , and displacing heathenish practices . Our Panchayats are becoming more and more a power for good. But we are handicapped/in many ways and we need - your help. Some of our men , in other districts or the Punjab in view of equal opportunity for

all , have stood their own and have acquitted themselves as men , and are holding influential positions in life. We too have been sending our boys to your Boarding Schools ; others are studying in village Schools ; and the percentage of literacy is on the increase . We need vocational and industrial Schools , and we are - willing to contribute our mite towards our -- children's education in this district. We employed a man from our own class some months ago to teach village Christian children. He is now - sent with his wife to the five months Teachers' Course in Moga , and we are meeting the cost of his maintenance in that School. Other non-christian communities are now up and doing , who see in our conversion to Christianity the serious depletion of vital blood from Hindu organism. Shudi or Purification work is now started by - Arya Samajists and the Sikhs . All-India-Shudi Sabha has been established. It has inaugurated day & night Schools and lectureships ; and medical mission is maintained for the benefit of the depressed classes. Those communities are actuated more by National self interest , and consideration of self preservation than by humanitarian considerations. The percentage of literacy of the total population of India can be between fifteen & twenty per cent. It was - five per cent in 1901. When such is the progress of literacy in the whole of India among the higher classes during all these years , how can it - be expected that they would undertake to educate us labouring @@ as we do even now under serious limitations and disabilities. Besides, we are so poor that in our families each woman and child

(boy or girl) is to be wage earning. It is a tremendous effort of sacrifice of both time and money on our people to undertake to educate our children , but inspite of this we are doing all we can.

Government has not stood by us in any practicable way. It has asserted the equality of men under the law , and it maintains order , but it has not provided means of progress of the depressed communities. The declared policy of neutrality on part of Government in our case cuts both ways. It will not interfere with the religious and - social customs of India , and yet , Sirs , those customs are a dead weight resting on our breasts. Under ~~their~~ weight no progress is possible from either within or without. Government is concerned with providing education for higher classes alone. It has not attempted to remove or abolish social disabilities. It is not moved - as yet to open special Schools for us. In Schools that are opened to Hindus and Mohammadans the parents do not like their children to study side by side with our children ; and those of our - children who are attending village Schools they are made to sit apart from others which makes our children feel that they are of commoner clay than their neighbours . Inspite of such indignities our children go on studying small in number as they are. The tyranny of custom is being felt more and more. The Christian Mission alone - stands the chance of removing our disabilities. It is true that Chamars ; Ramdasias~~as~~ Rahtias of the Punjab have not as yet moved towards Christianity but it is due to the fact that the -

modern movements of new ^{sects} ~~facts~~ in India have -- allowed , with a thin veneer of their own -- special teachings , side by side the primitive beliefs of the depressed classes to exist. - They are tolerant of the superstitions and - primitive practices ; but Christianity is from the first intolerant of a mixture with it of other faiths. It weans its votaries from untruth and superstitions. Hence the mass movement - among them has not as yet taken root. But once give us education and Christian enlightenment, improve our character and help us to ^{wards} our own uplift , and we will soon appear as object - lesson to follow. Education will not pauperize us , but rather it would lead us on to new ideas of the value and the possibility of progress and create in us the feeling of self-help and self-respect .

With these remarks we close and now wish you God-speed in your arduous undertaking in India, and safe voyage home ; and we humbly - request you to convey our message of hope to the good and generous people of America that - they may continue to be as ever in the fore - front of their Christian and humanitarian work in India and elsewhere , because we too join - in hope and prayer that in due time they will see the growing of the Spirit and the travail of their zealous yearning for us, give place to joy insight of the birth of a Christian Nation in India.

Rev. Christy J Wilson
American Mission
Tauriz

Dear Sir!

Several times we have ask you to Consider the need of the people in Bash Vazeer Village. We have in the village more than 50-60 children who has no mean to have their Study. So we need for a teacher and also necessary ~~school~~ books for them. We need also to heard the words of God ~~too~~ and are so thirsty. Please Kindly Consider our petition and arrange the best for our people and children in Bash Vazeer Village. With best regards

Very respectfully ~~Yours~~

Representative of Bash Vazeer Village

~~for the purpose of the~~

Thank You Sir

March 3/92
Bash Vazeer

Druhee Garapedian

From

K. P.

Ganguli B.A.,
Head Master
Mission High School
Mainpuri.

[Sir,

We the Christian teachers of the Mission High School, Mainpuri, accord you a most hearty welcome & take this opportunity of expressing our sense of gratification at having the ^{rare} honour & pleasure of having you in our midst.

Your visit to our school & your presence today in our midst will be looked upon by us as a notable event in our life here.

We have looked forward with great pleasure to our meeting the Chief representative of the Board of Foreign Missions of the Presbyterian Church in America & we thank you Sir, for your kind presence here amongst us.

We are grateful to the Board in America for sending you out to this country to see for yourself the Christian activities of her Mission.

The institution in which we have the privilege of to serve is, as is well known to you the outcome of the earliest efforts of your missionary undertaking in this Province. It has been the pioneer of English education in this district & has exerted & is still exerting a far reaching influence. Through the Christian ideals it is endeavouring to set up before its students in all the departments of its activities.

Through this institution we are enabled to create points of contact with the communal life of the city here for the spreading of Christian influences.

The task before us is fraught with tremendous difficulties as we are only a drop in the ocean, a handful in the

midst of a large non x'tian community. Occasions often arise when we have to struggle against forces which run counter to our cause + give rise to feelings of discouragement. But Sir, the faith that is in us of the ultimate victory of the ideals we are out here to set forth buoy us up with hope & ~~enable us~~ ~~in the carrying~~ to carry on our work with patience + fortitude.

We beg to be pardoned Sir, if we take the liberty of expressing in a few words our judgment so far as we have been able to form it from personal experience + considerations, with regard to the educational work of the Mission as an agency for the evangelisation of ~~our country~~ this land of ours.

Our country as you are well aware Sir, is now in the throes of a great political, social + if we may say so religious upheaval, + as education is the foundation of all activities in a state, we feel that as x'tian teachers we have an important part to play in equipping the younger generation for the right kind of citizenship.

The Mission is at present faced with a tremendous problem with regard to her policy in her educational work.

We as the children of the soil + with all our love + loyalty to our motherland + above all as followers of Him whose name we bear, feel that the cause of education has never been more urgent than now. The contribution towards the cause of education in this country by Missionary enterprise has been great. Its philanthropic & benevolent character alone

is a glowing testimony to the cause of Him who went about doing good. It has set many a thinking mind face the issue & ask the vital question "What think ye of Christ?" though they have not as yet acknowledged Him as their Lord & Saviour.

The very national reawakening so visible in these days has been to a very large measure the byproduct of the silent & invisible forces of good which have operated through institutions like this.

Much of the apparent anti-Christian antagonism is nothing but a sullen & tacit admission of the death blows which the power of Christ operating through institutions like this, have dealt to the superstition & the caste ridden social structure of Hindurism.

We have arrived at a critical juncture when in determining the future policy of the mission in her educational work in this country the wisest Christian Statesmanship is needed & we know of none who can deal ^{with the problem better} ~~in~~ ~~a statesman-like way~~ than yourself Sir, whose world wide reputation as a Christian Statesman is well known to us.

The tremendous influence for good which eminent missionary educationists have exerted & are still exerting has been made possible only through institutions which missionaries have set up for the education of the children of our countrymen among whom the percentage of illiteracy amounts to ~~the appalling~~ we feel ashamed & humiliated to say still amounts to the appallingly small figure of 6

It will be another decade before the Country can provide adequately for all the education of her children. We shall be losing golden opportunities if at this critical stage we take our hands off such noble work because of any change in the attitude of the Government towards Mission institutions.

Our hearts go out, Sir, in deep gratitude to that noble band of pioneer missionaries who have gone before + to those with whom it is our privilege at present to be associated in Christian service for what they have accomplished + are accomplishing for the uplift of our motherland.

And if we be permitted to dream dreams + see visions we have now before our mind's eye the picture of a rising Indian Christian community with its self governing + self supporting churches scattered through the length + breadth of this country - its members occupying positions of trust + responsibility in the public life of the Country + having their influence felt in all the spheres of its activities. Our community, Sir, is struggling to rise + though there are desperate odds against us, we feel confident that a time will come ^{when} many of our cherished dreams will be realised by our children if not by us.

We thank you Sir + those who are here with you today as our guests + desire you to convey to the Board our ~~warmest~~ fervent wishes for the ~~success~~ of her work further growth + success of her work + our heartfelt thanks for providing us with opportunities for X'tian service].

(copy)

Tabriz April 10th, 1922.

Dr. Robert E. Speer,
Secretary of Foreign Mission,
Tabriz, Persia.

Hon. Sir,

I beg to inform your Excellency about my daughter name Virginia Abraham Yoseph which she is a captive in Constantinople in Harom of a Mohamaden from Turkey.

In our flight from Urumia in Summer of 1918. at that time I lost her and she found refuge in French Mission House, when the Turks took the Urumia she was left to the mercy of Turks and then she was taken by one Turk to Constantinople.

After my eagerness researching about her and from the information which I heard, then though a friend of mine I learned she was in Constantinople. My friend Y.M. Yonan with the help of Near East Relief at Cospo the matter he had communicated with the officials there. At the time of settling the matter the Girl was hidden and the case was dropped.

Now I have heard that she has married the Turk I mean that she has been forced to do so, and she has lost her religion of Christianity and has been forced to be a Mohamaden. In the name of our God I pray you to save my dear daughter and to be transferred to Christianity again and she may not die in faith of Mohamed. I have 3 children in America the elder one is Joseph A. Mateway, 1644 N. Clark Street, Chicago, Ill. U.S.A. they are ready to put all their money to rescue the captive sister.

All the necessary information you can get from Y.M. Yonan, 25 Rue Meive, Poncelet, Cospo. With the Near East Relief knows him well and have communicated about the matter.

What I am asking you in the name of our Jesus Christ to save my daughter from the hands of Turks and to restore her to Christian faith. and in visiting the Constantinople to take up the matter with high Authorities or ask American Legation to take up the matter if you have no time. My children are American Citizens. they are ready to pay all the expenses and charges.

I beseech you and pray to assist in the matter to save my daughter from death. because if she dies in Mohamed faith she is lost for ever. she will not rise in resurrection.

Your obedient servant

Abraham Yoseph Mateway

Address

Abraham Yoesph Mateway
c/o American Mission
Tabriz, Persia.

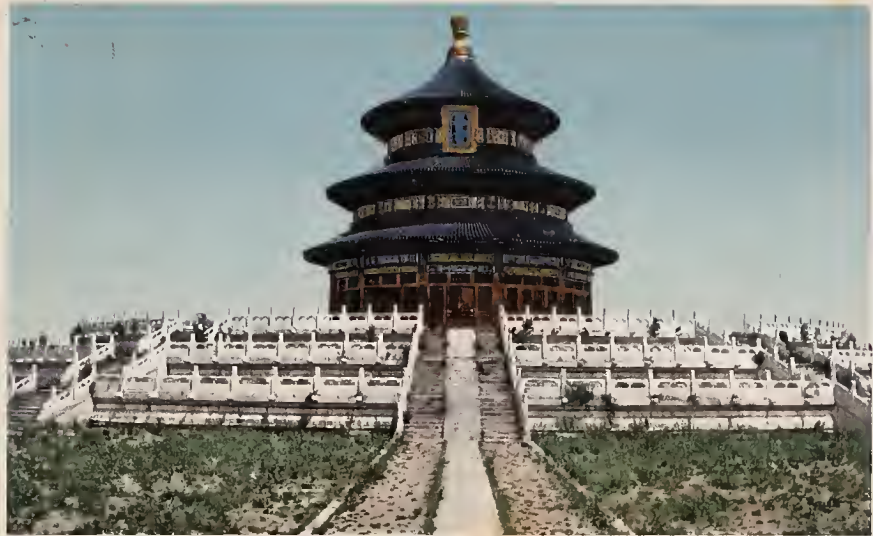
N.B.

Correct address of Yonan M. Yonan
21 Rue Meive
Poncelet
Constantinople.

Dear Sir Most Express

فدیت در رفعت حضرت عابدی است غفر سر اسیر دام عفو
 فزده







Dr R.E. Spear.
Walnut Street
Englewood
New Jersey.
U.S. America.

Temple Heaven, Peking.

北京天壇二

As this is the most beautiful thing
I have seen in China I must send
you a post card of it - But
you must imagine the building
glittering like water, the roof
like sail from Shanghai in
May 11, & ~~the~~ straight for
America. - It will be wonderful
to see you all again & specially
Art Emma & yourself.
Much love from Uda.



Dr R.C. Speer.
Walnut Street
Englewood
New Jersey.
U.S. America.

As this is the most beautiful thing
I have seen in China I must send
you a post card of it. But
you must imagine the building
beautified by weathering, & the roof
glistening like water.

Temple Heaven, Peking.

北京天壇

We sail from Shanghai on
May 1st, ~~the~~^{come} straight for
America. It will be wonderful
to see you all again & specially
Aunt Emma & yourself.

With love from Wda.

English translation of the Sanskrit verses.

1. By the favour of God and our own good deeds it is a lucky day for us that Dr. Robert E. Speer, the Hon'ble, well known in the world, wise, ocean of morality, and as it were, an incarnation of 'Truth' and 'Religion', has come to our College.
2. He is the General Secretary of the Foreign Mission of the Presbeterian Church in America, and our worthy, and well desired guest, who is as it were a 'pure soul' sent by God to (gladly) advise the (poor) India.
3. He very kindly, gave an address to us, which was a great beneficial to us. By that address which was full of religious advises, an overflow of delight was created in our hearts.
4. And we all indeed became glad to hear his speech which was producing morality, pleasing to ears, advising loyalty, helpful in making a good character, and producing the kindness and courtesy etc. which are well known virtues.
5. Therefore we all the Professors and students gathering in the Hall of our College very humbly speak the word of 'Welcome to you'.
6. Certainly the Sun of knowledge is arisen here and morality is awakened in our hearts hence we speak indeed "Welcome to you", "Welcome to you", "Welcome to you".
7. Your religion, age, wisdom and glory be prosperous.
8. This garland in the form of ten verses is offered to you by Pandit Vanshi Dhar Shastri Professor of Sanskrit and Hindi in the Forman Christian College Lahore on the 13th day of the white fortnight of the month of Marga Shirsh in the year 1978 (i.e.) on December 13th 1921.

1. अद्यास्मत्सुदिनं सुकर्मफलितं विश्वेश्वरादेशतो
यन्मान्यो भुवि विश्रुतः सुमतिमान् सौजन्यरत्नाकरः।
साक्षादेव च धर्ममूर्तिरयं वा सत्यावतारः स्वयं-
डाक्यर् रौजरटश्च ई सुषियरः प्राप्तोऽत्र विद्यालये ॥१॥

2. योऽमैरीकजनात्मधर्मसमितेर्मुरवाश्च मन्त्री स्मृतो-
ऽस्माकं यः सुसमीक्षितः प्रियतमः श्रेष्ठोऽतिथिवै मत्तः।
पातालादिह भारतं क्षतिगतं देशं निदेष्टुं मुदा
पूता चेश्वरप्रेरितेव परमा प्राप्ता च दिव्या तनूः ॥२॥

3. तेनास्मासु सताऽनुकम्पनवता प्रेमाद्रिचिन्तेन वै
व्याख्यानं हितकारकं सुगदितं विज्ञेन शुद्धात्मना।
आनन्दस्य च विस्तारः समुदितश्चिन्तेषु नस्तेन हि
व्याख्यानेन समन्वितेन सततं धर्मोपदेशादिना ॥३॥

4. वयं सर्वे श्रुत्वा सुजनजननं तस्य वचनं
प्रहृष्टाः स्मो नूनं श्रुतिसुखकरं भक्तिजनकम्।
सदाचारादेशं चरितगढने मुरखफलदं-
दया दक्षिण्यादि प्रथितगुणसम्पादनपरम् ॥४॥

5. मिलित्वाऽत्र शिष्या अतः पाठकाश्च त्रकोष्ठेऽस्मदीयस्य विद्यालयस्य।
वयं नम्रतापूर्वकं घोषयामो भवेत् स्वागतं वै भवेत् स्वागतं वः ॥५॥

6. ध्रुवं भास्करोऽत्रोदितो ज्ञानरूपो ध्रुवं जागृतिश्चात्र सौजन्यकर्त्री।
ध्रुवं प्रार्थयामो दृढं प्रार्थयामो भवेत् स्वागतं स्वागतं स्वागतं वः ॥६॥

(आशीर्वचः) 7. वर्धतां श्रीमतां धर्मो वर्धतां मायुरयथा।
वर्धतां श्रीमतां प्रज्ञा वर्धतां कीर्तिरप्यति ॥७॥

8. संस्कृताध्यापको हिन्दी भाषायाः पाठकोपि च।
विद्यालयेऽत्र खट्वीये फार्मण्येपाधिसंयुते ॥८॥

9. वंशीधराऽभिधानोऽहं शास्त्रमुपाधियुतस्तथा।
अर्पयामि त्वजं वस्तु दशश्लोकैः सुगुप्तिताम् ॥९॥

10. मार्गशीर्षे त्रयोदश्यां सिते पक्षे कुजे दिने।
वसुपुष्यग्रहेन्दौ च वर्षे वैक्रमसंस्कृते ॥१०॥

इति प्रार्थयति श्रीमद्वंशीधरो भक्त्यः— वंशीधरशर्मा

Michael S. Yadgar

To his majesty

Mr Speer D. D.
(Hamadan)





کارگذاوی اول مهام خارجه کرامشاه

نمره

ضمیمه

حاج ب سقا ب ستر پسر پسر کد در اداست خبره
 پسر پسر کد در اداست خبره
 از خدمت ما کد در اداست خبره
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 کد در اداست خبره

A long, elegant flourish or signature line extending from the seal.

His Excellency Mr. Ogee, the Agent
 for the Philanthropic American and
 Minister of America in Turkey,
 from Istanbul to Tehran. All officials
 are requested to show him every
 courtesy on the way.

५ जरि दूर लेकन रउते ५ If a child away off
 ५ भगे आई होकुनी पछते ५ His mother lovingly hears and
 ५ मा हया माउल्य ती भएते ५ my dear little one, she says
 ५ उचलुनी कडेवर धेले ५ She lifts him up on her side.
 ५ काय जग हे अमोरीक्ये ५ What love this, America's!
 ५ मानु मनापारुनी लियेये ५ From our hearts let us
 ५ उपकार खरीखरी माने ५ True true mother.

५२५ "अन्न मिकले वस्त्र मिकेना" Food was obtained, but clothing
 ५ लेहा लिजला येन पडेना ५ Then she could find no peace.
 ५ बोलावूनी वस्त्रोही देते ५ Calling (us) she gives clothes too;
 ५ सरविमावशी भी भएते ५ True aunt (maternal aunt)
 I say.

Sugandh Bapuji
 Panchalkar.

Kodali
 A.P. Mission

Kodali Headmaster's form
to me

1. Name of the candidate

2. Age

3. Sex

4. Date of birth

5. Religion

6. Name of the school/college

7. Name of the teacher

8. Name of the principal

9. Name of the headmaster

10. Name of the school/college

11. Name of the teacher

12. Name of the principal

13. Name of the headmaster

14. Name of the school/college

15. Name of the teacher

16. Name of the principal

~~Not Chinese dependent, for prices in 6, 15, 33. All other things~~

1. ~~Report to John G. Adams.~~
~~Chas. Adams~~
~~Muscle. Paper~~

~~John~~

2. ~~David's papers - Bill Rogers~~
~~David's~~

3. ~~Rowe's papers - John?~~ ~~William~~ ~~John~~
~~Chas. Adams~~ ~~in~~ ~~Adams~~

4. ~~No. 1000000/1000~~ ~~Notes~~
~~Practical & theory~~
~~How to use Ritten - ground~~
~~Notes paper for A.P.~~

~~Adams~~ ~~4/6~~

5. ~~John's papers~~
~~to the Adams~~ ~~Adams~~ ~~Notes~~

~~Chas. Adams~~ ~~to Adams~~
~~John's papers~~

6. ~~David Adams - in~~
~~Practical~~ ~~Notes~~
~~Compass~~ ~~Notes~~
~~Open book~~ ~~Notes~~ ~~Chas. Adams~~

7. ~~Notes~~
~~John Adams~~
~~Kathleen Adams~~ ~~Notes~~

~~John~~
~~Notes~~ ~~Notes~~

8. ~~Report to John Adams~~
~~Notes~~ ~~Notes~~

~~Notes~~ ~~Notes~~

9. ~~John Adams~~ ~~Notes~~
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~~Notes~~

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Present

The dividend of the year 1881 is payable to the stockholders of the Oregonian Insurance Co. on 5th

Theran.

March 27, 1922.

Dear Dr. Speer.

This is just another note to thank you for the help you gave me — especially your assurance that this thing which seemed so impossible to me could be done so smoothly. I had dreaded the day of election and prayed that God would help me do it cheerfully and willingly; but I never realized He would give me so much blessing. That night no one knew there had been the least sign of struggle nor that there had been four days in which I had fought Him in my heart — days also in which He never left me and in which I was never so conscious of His presence.

There have been a number of
special blessings these days, in the
school. Things for which some of us
have prayed for years. Has He given
them because of this little sacrifice?
or would He have given them
anyway? Sometimes I wonder if
they are newards, or encouragements,
for this special time, or would they
have come anyway at this time?
As simply answers to prayer they
are wonderful; but if God is
giving them to me because of
what has just happened, it shows
a love and a fatherhood that is
beyond my comprehension.

Just to you I will say
this has helped the other girls of the
house. You see that God has given

me strength to the extent that they did not know anything about this until I told them one evening; and then they asked when Mrs. Boyce had told me. I wanted to tell them myself rather than have it come from even Mrs. Boyce. They thought I was joking until I had said about four times that I was truly in earnest. They have told me since that the quiet way it has all gone through has been an inspiration. This is not said in any way for self praise, but only in glory for Him who has given the strength and courage for it all, and in thankfulness to a certain friend who came in one evening after a hard day's work and gave help and encouragement, then a quiet talk and a beautiful prayer.

I often think of what Dr. White said in his little book on the qualifications of a missionary - that it is only after one has decided to serve Jesus Christ, irrespective of time, place, or position, that he should consider missionary work. I fear I should fall short of that standard. It didn't look as hard five years ago, when I decided. But O, Miss Spear, when you are talking to the young people at home and they speak of the sacrifice, please tell them there are no such things - that what sometimes seem like them are always more than recompensed by God, until one feels that instead of making a sacrifice one has received a great blessing.

Miss The Henry is responding loyally to the change. As she said one evening when we were talking it over, "If we four can just work together next year with the one goal of winning every girl for Christ, it will be all right" with that

spirit in our home life, surely
everything will be all right.

As for other things here
they are the same as ever.
Spring has come and we are
rejoicing in the budding flowers,
open windows etc.

We were very glad to receive
the cable from the Board in
regard to the \$30,000 for property.
We think Mr. Carter had something
to do with that. If so we thank
him more heartily.

Again with most sincere
gratitude to you for your help.

Very sincerely
Gertrude A. Peet.

Dr Speer:- The things mentioned at the special opportunity given to the Indian Xns, at Panhala, were sufficient to carry to your mind the ^{present} sentiment and ~~situ~~ of an Xn heart and the situation of the Indian Xns as it exists. But besides those things I take your permission to bring to your notice the following few things, which may be said are peculiar to Konkan itself.

— Caste-system is observed here very rigidly, so much so that even a Mahav (a low-caste) would have no dealings with a Xn. Not to say of the higher castes; it is not so in the ^{up country} ~~states~~ and hence the work of the spread of the Gospel is harder here, and to the praise of God the missionaries here in spite of the people's hatred ^{Confidence +} towards mission work are carrying it on with "a determined ^{ation} heart"; and though slow it is sure, and we pray God to bless this work.

— The inhabitants of Konkan are mainly The Brahmins, who are the best educated people especially in Konkan, and they influence the lives of the other classes. If we look to the mission agents employed to win the souls for Christ, though ~~better~~ ^{country mission} more educated if compared with ^{up} ~~glad~~ workers are not strong in learning so as to stand before the ~~same~~ educated class of non-Xns; and hence we feel keenly the need of free and ~~high~~ higher education here.

— The Xn congregation now present here chiefly is composed ~~to~~ of two peoples.

one is the natives of Konkani proper and the other is the people called here ^{as if} on hired services, who may leave the place at any time if their demands are not satisfied, thus leaving here only one class which is very very small and which though it is composed of the inhabitants of Konkani may leave the place for other hospitable cities of Bombay & Poona, leaving here nothing but buildings ^{the} native church & ^{the} mission to ~~stop~~ ^{the} work here.

There are about 30 mission agents of whom 18 are called from other missions and 12 are the ~~inhabitants~~ ^{natives} of Konkani brought up ~~also~~ by the mission. ~~There~~ The natives of this place are chiefly the converts of the Famine of 1899, 1900, which means when they accepted this faith they were in a miserable condition and with their old faith they lost whatever ^{small} property they had. It is not so in other stations, the people there have the lands to which they stick where the mission leaves them. Whereas the people here are just on the same basis as they were 20 years back. They have not been able to regain their property, neither the missionaries have seen the importance of it. But if solid foundation of a strong local church is aimed at, it is necessary for the Xms to hold or acquire ~~some~~ their landed property and which could not be done unless the mission helps them out. Owing to the lack of this, as the ~~the~~ workers are not able to maintain themselves in the salary they get, they are compelled to ask the mission now & then for increment in pay. Dr Graham has seen the importance of it and he is strenuously working to achieve the aim.

~~There had been good many Xms of this place, but as they did not receive the first treatment, which they thought~~

Again it does not seem fair, when any station neglects her own produce and pays more to the produce of other missions. ^{Though inferior} For instance when a station calls a worker of whom ~~she~~ ^{it} knows nothing except by certificate, it pays him well and if a man from its own school is employed he is not paid even nearer to that. and then he or she ~~is~~ not liking this policy, leave the work and go to serve other missions, ~~and then~~ that station, ^{mission} begins to call him ungrateful.

It is not stopped only here: these outsiders are so jealous of the rising generation that they win the favour of the missionaries, prejudice their mind about it and try to put

Sometimes ~~the outsiders~~ are ^{by things that I am going to place before you} in short these are the pts I wanted to bring to your for urgent consideration are as follow.

notice:

- 1 The natives of the place should be encouraged and helped in their attempt to regain their lands.
- 2 They should be encouraged ~~to~~ with better education and good salaries to work ^{among} in their own people.
- 3 Education should be free and higher.
- 4 As the national spirit is always alive in anyone's mind ~~outside~~ people from ~~outside~~ ~~these~~ missions other than ours should be employed on a smaller scale; becoming less every year.
- 5 Salaries of the people ~~that~~ are very small and not enough even to keep them in ordinary condition and need to be increased.
- 6 A dispensary ~~at least~~ under American Dr, or at least under an assist Dr, qualified in mission hospital. ^{might} ~~should be opened~~ ^{mission} ~~here~~ ^{here} the absence of which causes great misery to the Xns, it would greatly help the mission work.

Shawwas Chava

Maharajah

Teacher in Baby School

The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

June 29, 1921.

TO WHOM IT MAY CONCERN:

This is to certify that the Board of Foreign Missions of the Presbyterian Church in the United States of America has authorized Dr. Robert E. Speer, one of the Secretaries of the Board, to visit India.

The purpose of Dr. Speer's visit is to inspect the missions maintained in India by the Board of Foreign Missions of the Presbyterian Church in the United States of America in order to familiarize himself more fully with the work carried on by our Board and so that he may be better prepared to discharge his duties as an administrative Secretary in charge of the work in India.

Very respectfully yours,

George Alexander
President.

COUNTERSIGNED ON BEHALF OF THE
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

F. R. Purser

SECRETARY

NEW YORK CITY,

July 7, 1921
(DATE)

Anand Bhawan

11. 9. 24

Dear Mrs Kenoyer,

I enclose ~~the note~~ I promised
to send you. I am very sorry I could not
send it earlier. My wife has been very ill
and hence the delay.

Yrs Sincerely
Jawaharlal Nehru

Miss Kenoyer has suggested to me that India will be better understood and more appreciated by outsiders if they knew something of her ancient culture. A reproduction of some of her art treasures will bring the real India nearer to them. She has therefore suggested that advantage should be taken of the visit to Allahabad of Dr Speer and Mr Carter of the Board of Foreign Missions, New York City, and that a copy of the "Ajanta Frescoes" should be sent to America through them. I gladly accede to this suggestion.

I welcome this opportunity specially as the book will thus probably reach those who take an interest in mission activities. Some of them may perhaps intend coming out to India themselves as missionaries. It is well that they should know something of this great country before they come and avoid the tragedy of those who come as strangers in a strange land and remain here, unknowing and unseeing. After years of weary effort they go back as much strangers in this country as when they came, utterly out of touch with us and ignorant of the yearning of our hearts.

I have always felt that the well meaning

and earnest activities of the foreign missions in India were wholly misdirected. To bring religion to India from the West showed an extraordinary lack of knowledge of India. For religion is engrained in us, it is in our very blood and bones. Religion is still a rule of life with us which should govern every activity.

And so it is that today in our fight for freedom against British imperialism religion is our sheet anchor. We fight with the unique and matchless weapon of non-violence for we feel that victory will at last come to those who suffer for the sake of justice and not to those who inflict the suffering.

I trust that this book will make people think of India. The basis of Indian art is the representation of the ideal, of the soul of a thing. The student who wishes to understand it must not go by externals. He must dive deep and find the spirit behind the form. Even so those ^{who} desire to know what India is, what India thinks and what India seeks, must not be misled by forms and appearances. Knowledge will come to them only if they seek it in the right spirit. And with knowledge will come understanding and with understanding respect.

Anand Bhawan }
Allahabad

Jawaharlal Nehru
October 11th 1921

ROBERT E. SPEER
ENGLEWOOD, N. J.

[Handwritten signature]

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ek
76 volu

ROBERT E. SPEER

ENGLEWOOD, N. J.